

Valley Women's Voice

FEBRUARY 1988

VOL. IX, ISSUE 1

RECOGNIZING OUR RACISM

by Sara Winton

All the white people I know deplore racism. We feel helpless about racial injustice in society, and we don't know what to do about the racism we sense in our own groups and lives. Persons of other races avoid our groups when they accurately sense the racism we don't see (just as gays and lesbians spot heterosexism in straight groups, and women see chauvinism among men). Few white people socialize or work politically with people of other races, even when our goals are the same. Because we don't want to be racist, we spend much of our time pretending we're not.

The idea of white supremacy, however, is basic in American social and economic history. This racist heritage has been internalized by white Americans of all classes. We have all absorbed racism. Pretense and mystification only compound the problem.

We avoid black people because their presence brings difficult questions to mind: Is it okay to talk about watermelon, or to mention "black" coffee? Should we use black slang and tell racial jokes? How about talking about our experiences in Harlem, or mentioning our black lovers? Should we conceal the fact that our mother still employs a black cleaning lady? We assume that the black person is picking up on how racist or nonracist we are (a projection of our own guilt; why should her or his main interest in the situation be to act as a racial detective?). We are aware of trying to

do our best while "acting natural." No wonder we're more comfortable in all-white situations where these dilemmas don't arise!

Whenever possible, we minimize our experience of racism by deadening our feelings. For example, I watched a good deal of the "Roots" TV series in a spirit of detached criticism. At one point on the second evening, I realized that I was experiencing that peculiar emotional absence which I use as a device to block out disturbing race-related material. With this awareness, I cried as I watched. Then the detachment returned. Throughout my viewing of "Roots" I had to fight to remain emotionally alive to what I was seeing.

Another example of how I minimize racism can be found in my tendency to overlook race issues regarding Spanish-speaking people, Asian people, Native Americans, and Jewish people. Until about a year ago, for example, I had ignored evidence of Asian racism. The blinders began to come off when a Japanese-American woman spoke to me about painful incidents of discrimination in her predominantly white high school. I did not welcome the awareness that her experience of our relationship was tinged with negative associations. I certainly would have preferred to continue to perceive us both as "just people," and to believe that race didn't come into our picture in any important way (after all, I "didn't mind" the fact that she was

Japanese).

I have said that everyone has internalized racism in this racist society. MY INTERNALIZED RACISM IS NOT MY FAULT. I believe that all of us became racist against our wishes, through an imprinting process that began when we were too young to recognize it.

Many of us recall times when we noticed evidence of racism and sensed that there was something wrong: "Why can't I play with my new friend?" "Why does Essie have to eat in the kitchen, instead of here with us in the dining room?" "Why did she call him 'nigger'?" "Why are the people on TV throwing stones at those little girls?" "Why don't the police stop them?" I believe that children are hurt when they become aware of injustice and racial persecution, especially when their confusion and dismay are smoothed over by well-meaning adults who are themselves uncomfortable with what's going on. As children we had no choice but to take our places within the racist system, accepting it as "just the way things are."

In this sense, whites are also victims of racism. Our victimization is different from that of blacks, but it is real. Without our informed consent, we have been programmed to play the role of the oppressor. Our apparent "unawareness" is part of the programming. None of us could tolerate the oppressor position if we lived with a day-to-day emotional awareness of the pain which we inflict on other humans.

continued on p. 3

BLACK HERSTORY/HISTORY MONTH, FEBRUARY 1988 CALENDAR OF EVENTS AT THE UNIVERSITY OF MASSACHUSETTS

February 5

BMCP Dance to be held in the Campus Center Auditorium, 9 PM-2 AM. Admission will be charged.

February 6

Fine Arts Center presents Gareth Fagan's "Bucket Dance Theater." Bowker Auditorium, 8 PM. Tickets available at the Fine Arts Center Box Office, 545-2511.

February 7

BMCP presents a Gospel Jubilee. Student Union Ballroom, 5 PM. Free.

February 8

Professor Michael Thelwell will lecture on "Black Student Movements." Campus Center, room 162-175, 7:30 PM. Free.

February 8-26

Student Union Art Gallery presents Black History Month Art Exhibit featuring the works of Emilio Cruz, Benny Andrews, Clarissa Sligh, Nelson Stevens, Dorance Hill, and Michael Harris. Call 545-0792 for more information.

February 9

Black Theater Series presents scenes from *Wine in the Wilderness* by Alice Childress and *No Place to Be Somebody* by Charles Gordone. Southside Room, Hampden, Southwest, 7:30 PM.

February 10

Professor John Bracey will give a lecture entitled "MLK, Malcolm X... So, What's the Difference? The Civil Rights Movement and the Black Liberation Struggle Revisited." Southside Room, Hampden, Southwest, 7:30 PM. Free.

February 12

Forum on Black Male/female Relationships sponsored by Phi Beta Sigma. Campus Center, room 101, 7:30 PM. Free.

February 12 and 13

"Sculptures," a performance by Patti O'Neal, Terry Jenoure, and Brandon Ross. Hampden Theater, Southwest, 8 PM. Admission will be charged. Reservations encouraged. Call 545-2803.

February 16

Black Theater Series presents scenes from *El Habi Malik* and *In White America* by Martin Duberman. Southside Room, Hampden, Southwest, 7:30 PM.

February 17

"Black Theater, Black Music, Black Art, Black Literature: The Emergence of the Black Arts Movement in the 60's" is the title of a lecture to be given in the Southside Room, Hampden, Southwest, at 7:30 PM. Lecturers to be announced. Free.

Malcolm X will hold an Open House beginning 7 PM in the Malcolm X Center, Southwest.

February 21-26

Film Series and Lectures: "The Life of Malcolm X." Malcolm X Center. Time to be announced.

February 23

Black Theater Series presents scenes from *Day of Absence* by Douglas Turner Ward and *The Blacks* by Jean Genet. Southside Room, Hampden, Southwest, 7:30 PM. Free.

February 24

"Talk to the 60's!" a Speak-Your-Mind Panel and Student Forum will be held in the Southside Room, Hampden, Southwest, at 7 PM. Free.

February 26

BMCP and New World Theater proudly present "An Evening with Cicely Tyson." Bowker Auditorium, 8 PM. Admission is \$3 UMass, \$5 general public. Tickets available at the FAC Box Office, 545-2511.

February 28

African Bazaar featuring music, dance, storytelling, and more. Student Union Ballroom, 2 PM-8 PM. Free.

February 29

Professor William Strickland will lecture on "The Legacy and the Lessons of the 60's." Southside Room, Hampden, Southwest, 7:30 PM. Free.



These events are sponsored by Afrik-Am BMCP, Residential Arts, Residential Education, Fine Arts Center, Special Activities Support Fund, SCA Coordinating Committee, Dean of Students Office, New World Theater, OTHA, Student Union Gallery, Center for Social Issues, Afrik-Am, Phi Beta Sigma, and Malcolm X Center. For additional information, please call the Student Activities Office, 545-3600.

The mountain moving day is coming
I say so, yet others doubt
Only a while the mountain sleeps.
In the past
All mountains moved in fire
Yet you may not believe it.

Oh man, this alone believe.
All sleeping women
Now will awake and move.

Yosano Akiko

INSIDE

VWV HERSTORY.....	2
OURSELVES, OUR EARTH.....	6
MENSTRUAL POLITICS.....	7
AIDS UPDATE.....	5
MATRIARCHITEXT.....	8
LOVE NOTES.....	10
CALENDAR.....	12

CREDITS

CONTRIBUTORS

Debi Cohen
Pamela McKinney Patterson
Martha Grigg
Georgia Eskievich Rettberg
Jeanne Wallace
Sara Wintor

EDITING

Martha Grigg

NEWSBRIEFS

Laura MacKay

WORD PROCESSORS

Robin Sears
Michelle Aubin
Martha Grigg
Laura MacKay
Jeanne Wallace

PROOFREADING

Toni Maschler
Kathleen McGraw
Fauzia Khan
Sheri Rosenblum

LAYOUT

Jeanne Wallace
Laura MacKay

PRODUCTION

Laura MacKay
Jeanne Wallace
Michelle Aubin
Toni Maschler
Maliheh Berg
Debi Cohen

GRAPHICS

Rachael Driver
Jeanne Wallace

DISTRIBUTION

Kathleen McGraw

Special thanks to our fore sisters, for showing the way; to our advertisers, for their support; to Pat Kochin at the GRC Computing Center, for technical and printing assistance; and to the Goddess, who answered the questions before we needed even to ask them.

SUBMISSION GUIDELINES

The Valley Women's Voice is a newsjournal created from the words and images of women directed at providing a forum for diverse voices: concern, rage, celebration, struggle, confusion. We strive to communicate and strengthen the bonds between women by making them visible in our pages. The Valley Women's Voice would like to hear from all women. We welcome submissions that are not sexist, racist, homophobic, ageist, or otherwise prejudiced.

Submissions should be 3-5 pages typed and double spaced. Your name, address, and phone number should be enclosed with all materials. If you wish to remain anonymous, please indicate this when submitting items. Submissions accompanied with a self-addressed, stamped envelope will be returned within 3 months. The decision to print is made collectively. All major editorial changes are made in conjunction with the author. Although we cannot afford to pay contributors, we do send a complimentary copy of the issue in which your article appears.

Letters, articles, poetry, graphics and photographs are appreciated. If you have any ideas, or are not sure how your particular interests and talents may add to the paper, call us and let's discuss the possibilities. The phone number is (413) 545-2436.

Send submissions to:
Article and Photograph Coordinator
Valley Women's Voice
Student Union Building
University of Massachusetts
Amherst, MA 01003

CALENDAR AND ANNOUNCEMENT LISTINGS

The Valley Women's Voice would like to print announcements and publicize events of interest to women. Listings are free and should be kept to 5 lines in length. Announcements for non-profit organizations will be given preference and additional space when it is available. Announcements and calendar listings must be submitted in writing by the 20th of the month preceding publication. For more information, call (413) 545-2436.

HERSTORY OF THE VALLEY WOMEN'S VOICE

by Martha Grigg, Jeanne M. Wallace, and Debi Cohen

Delving into the rich and inspiring soil of the Valley Women's Voice herstory, we discovered that the paper has its roots in revolution. We proudly remember and celebrate these roots on this 9th anniversary of our first issue. The paper has changed hands many times over the years, but has remained a remarkably tenacious feminist forum throughout the conservative 80's decade. Even if all the darkness of the world were to gather over the Pioneer Valley, it could not extinguish our spunky little spark, and our spark would spite the darkness with its glow.

The documentation of herstory by women is crucial and must be accomplished continuously. Women have been either excluded from history or misrepresented by male historians who depict(ed) us as the docile, domestic creatures that they wish(ed) us to be. With the Valley Women's Voice, we take back the right to write; we defy the history that would erase our existence!

In our herstory files, we found the following (unfortunately undated) clipping from the Collegian:

Outrage over newly elected editor

We are OUTRAGED at the fact that a man was elected as women's issues editor. The women's issues desk was established in 1978 when women took over the Collegian for 12 days. These women fought to gain a vote for women at the Collegian. In this society all too often women are not allowed to speak, women are silenced, and men speak for women. We have gained the right to speak for ourselves and will not let this right be abridged.

WE DEMAND THAT THE BOARD OF EDITORS RECONSIDER THIS DECISION.

Monika Giacompe Calre Bouzan
Debra R. Kenn Gayle C. Wintjen
Laura B. Gottschalk Paula Jabloner

The Collegian Board of Editors has unanimously decided not to reconsider this decision. The new Women's Issues editor was unanimously chosen for the position because he was the most qualified applicant. In addition, he is not the first male Women's Issues editor in the history of the Collegian. The Board would also note that discrimination or harassment on the basis of gender is sexism.

This letter refers to the revolutionary take-over of the Collegian offices by women who were frustrated and furious at not being recognized by male-dominated institutions, organizations, and productions. Julie Melrose documented the events leading up to the takeover in her article "Both Feet in the Door," part of which we have reprinted below:

STUDENTS SEIZE NEWSPAPER BARRICADE THEMSELVES IN OFFICES

On April 30, 1978, 50 women seized the offices of the Daily Collegian at the University of Massachusetts. They were protesting the student newspaper's treatment of women's news.

Massachusetts' "Pioneer Valley"--- site of five colleges---is the home of a sizable feminist community. A Women's Studies program at the University of Massachusetts allows for in-depth study of feminist politics. Local women's businesses include a restaurant, a karate school, and a bookstore, and feminist artists and lecturers make frequent appearances in the valley.

For years, the Collegian, priding itself on objective coverage of national as well as local news, had buried announcements of women's events, omitted wire copy of interest to women, and printed blatantly sexist cartoons and

editorials. Twice a week black affairs pages run--because students outraged at the handling of Third World news took over the newsroom in 1976 and demanded them.

I became the Collegian's first women's editor in December of 1977. I assumed that the Collegian staff had hired me for my knowledge of women's issues, but abuses continued: women's news of national importance held over for days, then discarded as "dated"; stories on women edited to obliterate political impact, or "burped"; announcements of women's events torn down; trash and cigar butts left in my desk drawers. The final straw was a story intended for the "April Fools" issue that began, "Last night, in an unprecedented intelligent move, the student senate legalized rage on campus." When I stopped publication of this article, and received threats for having done so, I knew it was time to organize.

"The University of Massachusetts women's community demands a place on the agenda of the April 12, 1978, Collegian Board of Editors' meeting."

This "summons," signed by women from 15 campus groups, was delivered to the paper's editor in chief. The conference room was packed with concerned women. We called for increased women's news space, editorial control over that space by the women's editor, and selection of subsequent women's editors. The Collegian board voted down our proposal--twice.

Infuriated, 80 women left the meeting at 9 P.M. and entered the newsroom, determined to stay until we had won. By 11 P.M., under pressure from the student senate, the editor in chief signed the proposal into action on behalf of the paper. We celebrated.

One week later, the senate rescinded its vote; the Collegian reneged on its decision.

We spent the next week picketing, presenting our case on local talk shows,

LETTER FROM THE COLLECTIVE

Women's voices have been deliberately and systematically silenced by patriarchy. The Valley Women's Voice, founded on the belief that women must not be silent, provides a place for women's voices. The new Collective shares the goals of our fore sisters, who wrote:

The Valley Women's Voice is founded on the principles of feminist advocacy journalism. We aim to provide an open forum for all women to discuss ideas, share opinions, celebrate our heritage, and advertise resources, services, and events by and for women. We will be providing feminist analysis and advocating for societal change, as well as contributing to women's culture. By serving as a communication channel between women in the Pioneer Valley we will be expanding the networking, sharing, and visioning that is essential to our women's strength.

We aim to encourage women in the expression of their ideas and creative energies through organizing, writing, photography, and art. Since we are committed to providing an open forum, we invite all work that is not racist, sexist, or homophobic in content or style. In an effort to increase communication between the collective and the women's community, we will deliver feedback on any work not accepted.

We plan to feature a number of regular columns on different aspects of women's lives. Some of the features you can look forward to are:

Sisterspeak will provide a social commentary. This month's Sisterspeak examines the degradation of the connection between women and between women and the earth.

Positively Revolting will feature activist from our herstory and present day activists from the Valley. The work of women activists too often goes unrecognized and unrewarded. This is an opportunity to recognize and praise the commitment and dedication of political women activists.

Monthly Emissions will discuss different ideas, values, and attitudes about menstruation, and alternative to the misogynist guidelines governing this topic. We will look at issues of PMS, menstruation, and menopause. This month's Monthly Emissions offers alternatives to tampons.

Crone's Corner will look at the exciting and active work our older sisters are doing in the community. Society paints a very degrading picture of older women, depicting them as bland, unintelligent, uninteresting. We will look at the contributions older women are making to the community: politics, artwork, literature, business, community service.

Feminist Forum will provide an on-going woman-to-woman forum where questions, opinions, and concerns will be aired. We will print replies from community women.

We will also feature music reviews, a directory of resources for women, an AIDS update, poetry and short stories, and artwork. Of course, you can still count on the Valley Women's Voice to provide you with a calendar of events, public service announcements, and newsbriefs from around the globe.

We look forward to receiving your letters, poetry, articles, and graphics. Feel free to contact us at any time to discuss your ideas for possible articles or new columns!

Support the
Valley Women's Voice

by subscribing!

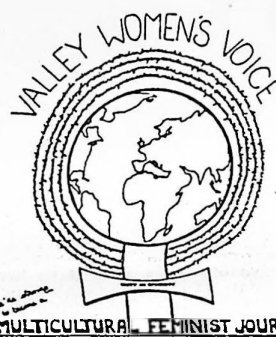
\$1 per issue

I WANT TO SUBSCRIBE TO THE VWV!
SEND ME _____ ISSUES. ENCLOSED
IS _____ DOLLARS.

NAME _____

ADDRESS _____

DATE _____



INTERNSHIPS

GAIN JOURNALISM AND PRODUCTION SKILLS!

No Experience Necessary:
We will train you in editing, bookkeeping, reporting, typesetting, advertising, and/or distribution.

UMass Course Credit Available

Contact: VALLEY WOMEN'S VOICE
321 Student Union Building
University of Massachusetts
Amherst, MA 01003
(413) 545-2436

DISPLAY AND CLASSIFIED AD RATES

Camera Ready

Full Page (4 col. x 16").....\$490.00
Half Page (4 col. x 8").....\$265.00
Quarter Page (2 col. x 8" or 4 col. x 4").....\$144.00
Eighth Page (1 col. x 8" or 2 col. x 4").....\$70.00
Sixteenth Page (2 col. x 2" or 1 col. x 4").....\$35.00
Thirty-second Page (1 col. x 2").....\$18.00
Business Card.....\$20.00
Classified Ads.....\$.25/word

Contract Discount

4 issues.....5%
9 issues.....10%

An additional 10% may be subtracted from your cost if payment accompanies ad. For contracts, payment must accompany your ad on a monthly basis.

Additional Charges

Typesetting/layout.....add \$2.00/ column inch
Camera work.....add \$5.00 to total
Graphic artwork.....add \$2.00/ column inch

A column inch is 2 1/2 inches wide by 1 inch long. All ads, and changes in ad copy, must be received by the 20th of the month prior to publication, unless other arrangements are made with our ad representative. Payment, if it does not accompany ad, is due seven days prior to publication. In lieu of "tear sheets," all advertisers will receive a complimentary copy of the issue in which their advertisement appears.

and collecting the signatures of 2,200 readers on a petition. The Collegian was unimpressed. Clearly, we needed to do something they couldn't ignore. We consulted a feminist lawyer, and we met with local activists to learn nonviolent civil-disobedience skills. On April 30, at 4:45 P.M., armed with sleeping bags and food, 50 of us entered the newsroom.

Throughout the 12-day occupation, the occupiers received tremendous support from women on the outside who picketed, prepared food, ran errands, and made calls on WATS lines provided by supportive faculty and staff after the Collegian had long-distance phone line disconnected. On the evening of the 6th day supporters sat outside the barricaded door singing and holding candles. Telegrams of support arrived from a group of black women writers in Boston and from a group of women workers at a shipbuilding yard in Quincy. On the 9th day, a rally was held outside of the Student Union. Andrea Dworkin, Robin Morgan, Jan Raymond, and several local feminists spoke to a crowd of 1000, announcing that feminist publications in England, France, Italy, Germany, and Australia had wired their support. With a telegram, Simone De Beauvoir added her voice to the chorus of challenging women's voices. Women united are strong! Women united can accomplish anything!

While occupying the newsroom, the women produced their own edition of the Massachusetts Daily Occupied Collegian (sic.).

The semester ended before anything could be resolved, and the University formed a fact-finding commission to investigate the coverage of women's issues in the Collegian. Over the summer, the committee heard testimony from both sides. They recommended that the Collegian meet the women's demands.

However, these recommendations were non-binding, and the Collegian declined to follow them. By this time, organizing to produce a separate newspaper had already begun. Nine months later, six University and community women labored to bring forth the first issue of the Valley Women's Voice. This issue came out in February, 1979.

The beginning phase of the newspaper was challenging yet rewarding. With little knowledge of journalism or publishing, the women found empowerment in teaching themselves many skills. Compromise and cooperation allowed the women to utilize fully the different backgrounds and talents of the various members. Over several months, a non-hierarchical structure for the group evolved. Task groups formed to handle editing, reporting, business, advertising, and production. The organizational structure of the paper remains generally the same as it was in the early days. It operates as a collective in which all members have an equal voice. Decisions are made consensually through group discussion and compromise.

One problem faced by the original members was the task of determining the newspaper's focus: whether to publish only feminist material or to serve as a forum for women of all political stances. The resulting editorial policy, which is still used today, was to publish materials that are empowering to women—not sexist, racist, agnostic, or homophobic, for example. Throughout nearly a decade of publication, the Valley Women's Voice has examined a wide range of topics covering issues of interest to diverse groups of women. The following headlines provide just a sampling of this diversity: "Hispanic women's lives," April, 1979; "Lesbian mothers: No easy answers," November, 1979; "Disabled women and the patriarchy," August, 1980; "Local women support Nicaragua," May, 1981; "Jewish feminism," November, 1980; "Feminism in

London," April, 1982; "Japanese women work for equality," March, 1984; and "Women of India and the land," May, 1984. Preserving and strengthening this multiculturalism, presenting unity in women's diversity, is a labor with which we are continually engaged.

In the early days of the paper, the Valley Women's Voice had no office of its own. Meetings were held in members' homes, which at times created difficulties. Without a central location where all materials could be coordinated, items were sometimes misplaced, delaying production. Eventually the paper acquired a desk in the Every-

woman's Center and operated out of the University of Massachusetts Wilder Hall through December 1986. Early in 1987, the Valley Women's Voice moved into its present location in the Student Union Building. Throughout the years, the paper has grown, ranging from 8 to 21 pages, with a distribution of 6,000, and more than 200 subscribers and exchange publications.

Since the appearance of the previous issue in May 1987, the paper passed on to an entirely new group of women. In the Fall of 1987, we worked to secure a steady future for the Valley Women's Voice. In conjunction with the Center for Student Businesses (formerly the Economic Development Office) and the Women's Studies Department, we developed an internship program so that women could earn University credits for working on the paper. We began training ourselves in production skills, and, in December, we began planning for the February 1988 issue. We currently have plans to apply for a grant and hope to offer paid work-study positions and to purchase a computer and printer to simplify production. We hope you will join us as we continue to document the concerns, achievements, struggle, sorrow, rage, and celebration of women. We invite you to help in creating and keeping alive our herstory.

continued from p. 1

however, our position in the system IS the oppressor position. We benefit in concrete ways, year in and year out, from the present racial arrangements. All my life, in white neighborhoods, white schools, white jobs, and in dealings with white police, I have experienced advantages that are systematically unavailable to black people. It does not make sense for me to blame myself for the advantages that have come my way because of my whiteness; however, absolving myself of guilt does NOT imply that I am forgetting about racial injustices or taking them lightly.

Whites who reap the undeserved benefits of racism are the ones who should be responsible for change. Whites should also be responsible for teaching other whites what to do. Now that I see what's going on, I'm not going to stop until racism ends.

White readers, how do you feel now? When someone pushes racism into my consciousness, I feel: guilty (I could be doing so much more); angry (I don't like to feel I'm in the wrong); defensive (I already have two black friends. I worry more about racism than most whites, isn't that enough?); turned off (I have other priorities in my life); helpless (the problem is so big, what can I do?). I HATE TO FEEL THIS WAY. This is why I let race issues fade whenever possible.

This indifference to racism is the major mechanism with which white liberal racism perpetuates itself. Segregation in our working and social lives, and the idealized or nonexistent coverage of race issues in the media, assist us in isolating ourselves. (Daniel Patrick Moynihan, as a member of the Nixon administration, actually recommended the American race relations would benefit from "benign neglect.") With indifference, racism thrives. Overcoming indifference is the first step in combatting racism. To END racism, whites have to pay attention to it and continue to pay attention. We must learn to take responsibility for this process ourselves, without waiting for blacks to remind us that the problem exists, and without depending on black people to reassure us and forgive us for our racist sins. In my experience, the process is painful but it is a relief to shed the fears, stereotypes, and immobilizing guilt.

Specific ways to focus and hold our attention on racism are described below. All of these are possible for all of us now.

Paying attention to racism can mean entering all-black or racially mixed situations and paying attention to the racist thoughts, fears, feelings that come to mind. Feelings of uneasiness, discomfort, or outright fear when we are around people of different races come so automatically that it is easy to forget they are not warranted by the objective situation. (As I enter a Chicano grocery store: "These people are exotic!" "What weird things they eat!" "How can she be buying that expensive roast?" I thought they all were poor." "The cashier is looking at me strangely; must be because I'm Anglo." (With a white cashier, I'd just assume she was having a bad day). The cashier is slow; I think, "Mexicans have no sense of time," experiencing an immediate wave of guilt for thinking it. "I feel unnatural and wary among 'those people.'")

Dragging our stereotyped thoughts and feelings into the light of awareness, without judging ourselves for having them, helps loosen their hold.

Paying attention to racism can mean thoughtful caring about black

individuals. Just as we women insist that men stop treating us as sex objects, we whites must stop treating black people as race objects.

As an example, I imagine a black woman showing up at the all-white radical psychiatry Sunday night forum. During the break, the whites avoid her like the plague. Some are super-aware that she's there, but are afraid that their special attention might indicate that they notice that she is DIFFERENT (you can bet she notices that she is the only black person there). Some are feeling guilty that they haven't managed to integrate the organization before this. No one says a word to her, and I doubt that she will return next week. In our racist embarrassment, guilt, and fear, we have treated her as a Black, not as a newcomer who might appreciate some welcoming attention.

But how to be friendly with this black person? I am aware of my own racism here, for the question wouldn't even arise if the hypothetical newcomer to the group were white. With the black woman, I'm afraid of saying "the wrong thing." As I approach her, I'm tongue-tied because my mind is jammed with all the wrong things I'm determined not to say: "Hi, I see you're Black. We need black people in this group." "You remind me of this black girl in my class in college" (the only one, of course). "You must be uncomfortable, being 'the only one here.'" "I know you probably don't like white women, but I'll try talking to you anyway." "I suppose you like the Supremes?" or "Gee, I feel awkward talking to most black people, but you seem pretty nice."

It's no wonder this racist garbage fills my mind: other responses are inaccessible to me at a moment like this because of the interfering effects of my emotion-laden past experience surrounding race and black people. This isn't my fault, but it's my problem. It will persist unless I take steps to change.

Let me explain the healing process in detail. We must unearth all the words and memories we generally try not to think about, but which are inside us all the time: "nigger," "jigaboo," "Uncle Tom," "Oreo," "jungle bunny," lynchings, cattle prods, castration, rapists, and hundreds more. (I shudder as I write) We need to review three different kinds of material: all our personal memories connected with blackness and black people, including everything we can recall hearing or reading; all the racist images and stereotypes we've ever heard, particularly the grossest and most hurtful ones; and any race-related things we ourselves have said, done, or omitted doing which we feel bad about today.

Most whites begin with a good deal of amnesia about these things. For example, although I lived in Chicago as a child and must have encountered black people continually, my earliest memory of a black person dates back to high school days. Eventually the memories crowd in, especially when several people pool their recollections. Emotional release is a vital part of the process. I can seldom review race-related material without feeling horror, guilt, anger, and sadness. Experiencing the feelings allows further recollections to come to mind, but I need persistent encouragement from my companions in order to continue.

I feel strongly that white people should review their racist memories with other whites only. Repeating the stereotypes and incidents in the hearing of a person of color inflicts further racist injury on both parties.

The four or five hours which I have (reluctantly) spent with these techniques have reduced dramatically the awkwardness and embarrassment I have always experienced beneath the surface in my contacts with persons of other races. I can sense that I still have much more work to do. Eventually I want to drag to the surface my memories and stereotypes of all "minority" groups, to rid myself of images of Japs, Gooks, and Charlie Chan; Pancho and Gordo; Tonto and other "impassive" Indians who don't feel human emotions; and all the other vicious residues of my ordinary racist upbringing. On the basis of my experience thus far, I can see that further work will make me less embarrassed to seek out the contact I would really like to have with persons from backgrounds different from my own.

(III) Paying Attention to Racism can also mean asking black friends, associates and acquaintances about what they've experienced in the situation we are in together. Persons subjected to racism seldom get a chance to talk about it with an undefensive, non guilty person from the dominant group who is genuinely interested in what they have gone through. (Women: how often has a man listened with concerned interest as you described painful sexist experiences?)

Whites frequently avoid mentioning race even with close black friends, because in white experience if you don't talk about race it appears to go away. Mentioning race somehow feels "not quite nice." I think this is a mistake. Race never disappears as a factor in the experience of an American non-white person. Most people want their close friends to ask about important things in their lives. When a white person listens undefensively to a black person talking about his or her racial experience, both gain: the black discovers a potential ally in the situation, and the white receives information about racism which would otherwise be invisible from her perspective.

Some of what blacks tell us may be uncomfortable to hear. I try to absolve myself of personal guilt as I listen. I try to discuss my guilty reactions with white friends later, rather than bringing them up with the black person. It is not her role to reassure me that I am not responsible for what other whites have done to her.

(IV) Paying Attention to Racism can also mean searching out valid information on race and racism. I say "searching out" because mainstream newspapers, magazines, TV shows, and academic texts cover black issues (when they mention them at all) from an unenlightened point of view. The appearance of blacks on news teams and in commercials has not changed this picture any more than hiring Barbara Walters has altered the sexist content of TV. For an alternative, whites can listen to news and editorials on black-run radio stations, read black-edited publications like *Jet*, *Ebony*, *Essence*, and *The Black Panther Paper* on a regular basis, and seek out black films, black theaters and that show in mainly black theaters and do not get reviewed in the white press.


There are countless good books by and about blacks and racism. Especially powerful for consciousness-raising are autobiographies of persons from other races who are similar to you in sex, class, age, and education. Community colleges often offer free classes on black history, racism and ethnic studies. If your public library does not have a strong black collection in these areas, lobby and get one.

COMMON WEALTH PRINTING

(413) 584-2534

47 EAST STREET, HADLEY, MA 01035

Design Typesetting Camera Printing	Camera Stata Veloxes PMTs
A	Typesetting 74 Fonts Avalon/Godo to Zapf
Printing from Brochures to Books	A Workers Cooperative Committed To Quality Service
	Complete Bundling Services
	Z



Bart's
HOMEMADE

ICE CREAM EMPORIUMS
• NORTHAMPTON •
across from Academy of Music
AMHERST Boltwood Walk

For me, paying attention to racism also means working to counter racist bias within my field of psychology. The racism which pervades psychology texts is a topic for an article in itself. Psychology is racist by omission (blacks are not mentioned except in the chapter on race prejudice, and generalizations in the text about "people" apply mainly to white middle-class people); and by commission (as in the treatment of "cultural deprivation," psychological testing, black language, and the heritability of I.Q.). White teachers should draw students' attention to every bias they are aware of, and would create an atmosphere in which students of other races will find it easy to criticize lectures and texts which do not fit their own experience. I used to feel that the black students in my classes were one-sided when they wrote paper after paper on "black topics." Now I use their papers to extend my own awareness of what psychology should include. I have assigned student papers as required reading on topics where "the field" does not provide nonracist information. I wish other teachers who are finding ways to identify and correct racist bias would report on their work for IRT.

(V) Paying Attention to Racism can mean interrupting other whites' racist remarks or actions, even when this is embarrassing or frightening to do. The ideal, of course, would be never to let a racist remark or gesture to go by, whether or not a person of another race was present to overhear. I find this relatively easy with students and friends, but harder with family members, co-workers, and strangers. What stands in the way? Fear that they will be angry with me, years of conditioning to "be nice", feeling foolish at being concerned with something "small" or "not my business." These are some of the mechanisms through which racism is maintained.

In some cases we want to speak up but wonder what to say. When my father used to terror to one of his business associates as a "Jew-boy", I wish I had said straightforwardly, "Please don't refer to Jewish people that way." When a real estate man conspiratorially talks about "those people" (blacks) moving into a neighborhood, I'd like to tell him directly that I welcome living on a racially mixed street. Friends of mine have turned to strangers on buses and told them politely that they didn't like the jokes they were overhearing about "kikes" and "niggers." Some people become irritated. However, one man responded to my friend's interruption with a thoughtful explanation of how he had picked up that kind of language and growing up, knew it was wrong, and appreciated being helped to notice when it slipped out.

It is even more important for a white to step in if a person of another race is present to notice the racist incident. Paradoxically though, it often feels harder to intervene in that situation. For example, my friend Carol was talking with her lover Jim in the front hall when a black telephone company employee arrived and began fixing the phone just across from where they were standing. Jim cracked a joke which included a line of black talk delivered in a loud, imitation-Negro drawl. Jim looked guilty as the words left his mouth and he suddenly realized the repairman could hear. The repairman busied himself with his work. Carol stood paralyzed with embarrassment, and did not say anything.

continued on p. 6

NEWSBRIEFS

DISCRIMINATION ACROSS THE LANES

In a Northampton bowling alley on Pleasant Street, a case of discrimination is drawing the attention of many.

In the fall of 1987, Denise Roy, a student at the University of Massachusetts who uses a wheelchair, joined a group of friends in a women's bowling league. Although bowling is probably the sport most easily adapted for the disabled, the league has attempted to block Denise's participation.

According to the league's treasurer, Denise was in her peripheral vision and distracted her from the game. Others complained that the games ended late due to Denise's participation, though she often finished ahead of other bowlers.

The group that opposes Denise's entry into the league feared that letting "one of them in" (disabled bowlers) would lead to having to let others in later.

Recently, the league captains came together to vote on whether to bar Denise from the league. Only eight of the league's thirteen team captains attended the meeting. Denise was not invited to attend or to make a statement on her own behalf. A vote was taken with three of the women present receiving two votes each since they each fill two league offices. The final count was six to five in Denise's favor. The issue was not settled with this vote, however. Again a rumbling began, and there was talk of a re-vote since not all the captains had been present at the first meeting.

Fortunately, others in the league have chosen not to participate in this discrimination. Three teams, including that of the league president, have withdrawn from the league. Their unwillingness to tolerate the discrimination against Denise has offered her the support she needs to fight this injustice.

The people who so easily voted against Denise should take responsibility for their role in continuing discriminatory practices. If these individuals and their teammates stand by their vote after looking at the impact which their actions have already had on Denise and the league, a civil suit may be necessary to raise their consciousness.

— Sojourner

ABUSE CLAIMS IN CUSTODY CASES TRUE

A public perception that women often fabricate charges of sexual abuse against their former partners in child custody cases is contradicted by a recent study, a pediatrician and assistant professor at Harvard Medical School said recently.

Dr. Jan E. Paradise, a staff pediatrician in the child protection program at the Children's Hospital in Boston, discussed research she performed in 1985-86 in Philadelphia with a panel of the Gender Bias Study, which conducted its second public hearing to consider testimony about gender bias in the judicial system.

Paradise said the perception persists that women frequently invent child abuse charges to gain an advantage in a custody case. "If you look at real cases in real life, it doesn't bear that out," she said after her testimony.

Her research, she said, revealed that abuse was substantiated in two-thirds of those that had custody disputes, and in 95% of those that did not. Based on the number of cases examined, statistically the figures reflect "no clear-cut, true differences" between the two groups of cases.

The Gender Bias Study was commissioned by the state Supreme Judicial Court to determine whether gender bias exists in the system and, if so, make recommendations to remedy it.

Boston Globe

BRITAIN: GREENHAM WOMEN GO ON

NEWBURY, ENGLAND — The women at Greenham Common have pledged to continue their camp outside the American base there (despite the new arms limitation treaty) until the cruise missiles are actually removed, which may be several years from now.

The treaty signed by Ronald Reagan and Mikhail Gorbachev would ban short and medium-range nuclear missiles, but first it must be ratified by the parliamentary bodies of both countries. The United States Senate's ratification is the biggest obstacle, since many conservative senators will try to amend the treaty to include provisions unacceptable to the Soviet Union.

The Greenham women see the treaty as a victory, but are skeptical about whether it will be put into effect. They have held a vigil outside the camp and tried to disrupt it since 1981.

Off Our Backs

DALKON SHIELD MAKERS MUST PAY DAMAGES

A federal judge has ordered A.H. Robins to set aside \$2.48 billion to settle claims from thousands of women injured by its defective intrauterine device (IUD), the Dalkon Shield. A.H. Robins had offered \$700 million, and lawyers for the Dalkon Shield Victims Association asked for \$7 billion. More than 220,000 women filed claims. Lawyers for the Association say that many will receive only token sums because they lack evidence connecting injuries to the IUD.

A.H. Robins sold 3.3 million Dalkon Shields in the United States and abroad between 1971 and 1974, when they were officially withdrawn from the market. In 1984, it was discovered that Dalkon Shields were being dumped into third-world markets and sold to United Nations family planning programs.

Sojourner

UNISEX INSURANCE RULING SPURS SUIT

Making good on a threat from last August, the Life Insurance Association of Massachusetts (LIAM) has sued to block a pending state regulation that will bar sex discrimination in the pricing of insurance.

The suit, filed in Suffolk Superior Court, seeks to prevent implementation of the so-called unisex insurance regulation issued last summer by state Insurance Commissioner Roger Singer. The regulation mandates uniform pricing of insurance for men and women, and is scheduled to take effect Sept. 1, 1988.

The association argues that the regulation is unconstitutional and is unfair to women. LIAM contends women will pay more for some insurance policies under the regulation.

"Taking an applicant's gender into consideration when pricing insurance policies is an important and valid criterion," said William F. Carroll, president of LIAM. "As a group, women are better risks than men. They live on average seven years longer than men and, therefore, enable insurers to offer them lower rates on policies."

Both the Massachusetts National Organization for Women and the League of Women Voters of Massachusetts support the unisex insurance rates.

Boston Globe

POLL: MOST BACK RIGHT TO ABORTION

WASHINGTON — The National Abortion Rights Action League released a poll saying 56% of voters support "keeping it legal for women to be able to have abortions when they decide to have one" and 63% oppose a proposed constitutional amendment that would outlaw the procedure.

The league commissioned the poll by Hickman-Maisland Research, Inc., and the American Viewpoint to mark the 15th anniversary of Roe vs. Wade, the Supreme Court decision that legalized abortion.

The poll was based on telephone interviews Dec. 13-17 with 1202 registered voters across the country.

The abortion rights group also released an analysis saying that although a majority of voters have supported the right to abortion since 1972, legislatures in many states continue trying to restrict access to abortions.

About three-quarters in the poll agreed with the statement: "Since nobody knows for sure when life begins, people should follow their own moral convictions and religious teachings on the abortion issue," and 77% agreed that "abortion is a private issue between a woman, her family, and her doctor. The government should not be involved."

Boston Globe

UNIONIZING HARVARD'S CLERICAL WORKERS

Kristine Rondeau is the lead organizer for the Harvard Union of Clerical and Technical Workers and at the center of what is being billed as a nationally important test of labor's ability to organize the growing force of white-collar workers.

The drive is important, labor leaders say, because of Harvard's symbolic significance and because its 3800 clerical and technical workers mirror the millions of nonunion service sector workers—mostly women.

In spite of determined opposition from Harvard, Rondeau and a small band of organizers who are all former employees have collected some 2000 signatures, more than the maximum of 1200 they need to call for an election.

After splitting from the United Auto Workers in August 1985, they kept the union going for eighteen months with no money and no national support. Now that the union is affiliated with AFSCME and can draw on the money and resources of a national union, Rondeau hopes to call for an election this spring.

GUIDELINES ARE SET FOR CERVICAL EXAMS

WASHINGTON — The nation's leading medical groups announced uniform guidelines on how often a woman should be examined for cervical cancer. The new guidelines state: "All women who are or who have been sexually active or have reached age 18 should have an annual Pap test and pelvic examination. After a woman has had three or more consecutive satisfactory normal annual examinations, the pap test may be performed at the discretion of the physician and the patient, but not less frequently than every three years."

Boston Globe

ABORTION IN BRAZIL

Complications from illegal abortions have become the leading cause of death for women in Brazil. For every seven women who give birth, ten have abortions and one of those ten dies from the complications, making for a death toll of over 400,000 per year. Because abortion is illegal, most women use makeshift clinics or try a self-inflicted procedure. When these abortions go awry, no further medical help is available. Being found guilty of having an abortion can lead to prison terms of between six and twenty-four years. Seeking treatment in that context is difficult, although some women fabricate details of a fall in order to get help.

The Catholic Church has been the leading voice of opposition to the legalization of abortion, despite estimates that Brazil has more abortions per capita than any nation in the world. The federal government has begun a family planning campaign designed to reduce the need for illegal abortions, but the church has voiced opposition even to that. The bishops proclaim, "The church must remain as it has always been: a defender of human life in whatever form above all of those, the unborn children who cannot defend themselves."

Sojourner

NO ABORTIONS, ONLY DEMANDS

The Reagan administration has planned a January cutoff of federal funding for Planned Parenthood's international program because the organization refuses to sever ties with all groups who offer abortion or abortion counseling services.

Ironically, according to a Planned Parenthood study, this will result in 69,000 more abortions worldwide over the next three years. The proposed cutoff will eliminate 95% of the international budget, effectively ending most services for family planning offered by the organization outside the U.S. Planned Parenthood has filed suit to prevent the withdrawal of funds.

Sojourner

WHEN "CHOICES" AREN'T

We often acknowledge the extent to which the Reagan administration's all out attack on access to abortion endangers the lives of women. One recent example makes this point all too clearly. In Arizona two Latina women who were pregnant and tested positive for HIV were given two options: sterilization paid for by the state or abortions which they would have to pay for themselves. Arizona is one of the many states that no longer has state funding for abortions.

Sojourner

FETUSES FIRST?

The number of suits brought by hospitals against women who disagree on the plan of treatment for themselves and their unborn child has been rising steadily. Most rulings have been in favor of the hospital, according to a study conducted by the New England Journal of Medicine. Out of twenty-one cases, only three were won by the women. In most cases the hospital is seeking permission to perform a Caesarian, treat a fetus prior to delivery, or detain the woman for some treatment against her will.

Most doctors and hospitals involved in these cases claim they file suit to avoid future lawsuits for inadequate treatment. However, professor of health law George Annas says that most of the women involved are poor women, women of color, or immigrant women, not the most likely source of lawsuits. Annas believes the doctors identify more strongly with the fetuses than with the women.

In addition, there is a growing consensus that too many Caesarian sections are being performed. The numbers have quadrupled in the past sixteen years, bringing the total to almost one in every four births.

WHO NEEDS DAY CARE?

A state study, which will be completed this month, will outline the current and projected day care needs in the state. It will review existing day care resources and propose ways to reduce day care costs.

State senators S. Graham and John Oliver have filed legislation which would require developers who buy over 50,000 square feet to provide room for free child-care space.

A federal bill sponsored by U.S. Sen. Christopher Dodd would provide \$2.5 billion for day-care funding. Massachusetts would receive 33 million dollars of this to subsidize tuition and other costs.

Sojourner

WHITE MALES LEADING MOST SCHOOLS

WASHINGTON — Most school principals and superintendents in the United States are well-paid white men, even in inner-city districts with predominantly minority populations, according to a new nationwide study.

In a survey of more than 3,000 public school administrators, the National Center for Education Information found that overall, more than 95% of the superintendents and 76% of the principals were white males. In inner-city school districts, 58% of the superintendents and 60% of the principals are white males.

The findings fuel a longstanding debate over educational role models and whether minorities can be treated fairly in education systems run by whites. Many minorities, seeking more minority administrators, have argued that their children are disciplined disproportionately and that aptitude tests are biased against minorities.

Linda Wong of the Mexican-American Legal Defense and Educational Fund agreed. She said the predominance of white males in powerful school positions sends a signal to youngsters "about who is going to be successful in life, telling them: 'You can only climb so far on the ladder of success.'"

But Milton Goldberg, director of educational reform programs at the Department of Education, said parents are more interested in what administrators think than in what color they are. He also said that administrators "are not hiring each other; they're hired by school boards that are made up of people who live and work in the community."

However, Diane August, director of the education division of the Children's Defense Fund, pointed out that in many areas school boards are chosen through at-large elections, which dilute the voting strength of minorities.

Boston Globe

BLACK WRITERS VOICE DISMAY

NEW YORK — Forty-eight black writers have joined in a statement of dismay at the failure of novelist Toni Morrison to be awarded either a Pulitzer Prize or a National Book Award.

Among the signers were the writers Maya Angelou, Amiri Baraka, John Williams, John Edgar Wideman, and critic Henry Louis Gates Jr.

Their criticism was contained in an open letter to be published in the next New York Times Book Review. The letter called Morrison's book, "Beloved," a "gift to our community, our country, our conscience."

Wideman described the letter as, first, a tribute to Morrison, and second an announcement that black writers and intellectuals can speak collectively at "times and occasions when that group needs to speak out on issues."

"Beloved" was among the finalists for the National Book Award, which was won by "Paco's story" by Larry Heineman. The Pulitzer will be awarded in April.

Boston Globe

STUDENT EDITORS FEAR RULING

Student editors at public high schools in the Boston area recently reacted with disbelief and anger to a U.S. Supreme Court ruling permitting public school officials to censor school newspapers, but some high school principals and faculty advisors expressed support for the decision.

The 5-3 ruling, based on a court case involving students in a Hazelwood, Mo., journalism class whose principal deleted two pages of their newspaper, ruled that the principal was not violating the students' first amendment rights because the paper was owned and funded by the school. The articles in question were personal accounts of teenage pregnancy and divorce. The principal, Robert Reynolds, said he deleted the articles in 1983 because he believed they were unsuitable for teenagers.

Boston Globe



BENNETT: POOR SCHOOLS HOLD BLACKS BACK

WASHINGTON-- The main reason for a drop in black enrollment rates in college is poor high school preparation, not lack of financial resources, says Secretary of Education William J. Bennett.

The percentage of black high school graduates enrolling in college dropped from 34% in 1976 to 26% in 1985, according to surveys by the Census Bureau.

Bennett praised the efforts colleges have made to recruit black students and other minorities. But he said the way to get more blacks into college is to improve their preparation, not to intensify recruitment.

"There are too many low-performing black students," he said. "The major reason for that is the insufficient efforts still in our elementary and secondary schools."

Among students with the same level of academic achievement, "black students are just as likely or more likely than white students to go to college," Bennett said.

Bennett believes access may be a problem for some individuals but not in general.

Boston Globe

WOMEN GET UP TO \$300M IN BIAS SUIT

SAN FRANCISCO -- A landmark settlement has been reached in a nine-year-old sex discrimination lawsuit against State Farm Insurance Co., and the attorney who filed the suit said the award could total \$300 million. "This is probably the largest recorded settlement in the history of the civil rights act," said the attorney, Guy Saperstein.

The settlement covers women who applied for and were denied 1113 State Farm agent jobs in California from July 5, 1974, to Dec. 31, 1987. The company agreed as part of the settlement to hire women for at least 50% of its sales agent jobs for the next ten years.

The three women who filed the suit claimed that while 80% of the people hired by State Farm were women, 99% of the higher-paying agent jobs were given to men. The women also said they were told they needed college degrees. But during the trial, their lawyers proved that men without degrees were hired for the same positions.

Saperstein said the company has already reached the 50% mark for the number of women agents in California. At the time the suit was filed, only 1% of its agents in the state were women.

Boston Globe

VICTORY FOR LESBIAN RIGHTS PROJECT

This past spring, the Lesbian Rights Project made history in American family law. With the first successful joint adoptions by openly lesbian couples to occur anywhere in the country. LRP succeeded in getting courts in San Francisco and Alameda Counties to approve the joint adoptions, giving hope to the thousands of lesbian and gay couples in the United States who may be interested in raising families together.

In both LRP cases, the Department of Social Services knew that the applicants were lesbians and had been involved in their respective relationships for many years. The DSS representatives took a bold step in recommending joint adoption to the courts. The judges involved in both cases concurred that it would be "in the best interest of the child" to have two legal parents, thus guaranteeing the child's financial security as well as legal access to both parents in the event of a change in their relationship to each other.

While LRP is proud of these groundbreaking developments for lesbian and gay families, it is important to note that they set a legal precedent only in the counties in which they occurred. LRP is available to provide legal advice and counseling to prospective lesbian and gay parents and attorneys in other parts of the state or the country who are interested in pursuing joint adoption as a legal option.

MOH'S APPLE PIE

DATE RAPE

Conn -- A recent survey of 19 year old males attending the University of Connecticut found that two out of three got a date drunk in order to go to bed with her. Of the 175 men surveyed, 40% reported that they had verbally intimidated women into sex. The study revealed that at least 20% had used physical force or threat of physical force to pressure their dates into having sex with them.

-- Off Our Backs



AIDS UPDATE

AIDS CASES NOW EXCEED 50,000 IN U.S.

ATLANTA--the AIDS epidemic surpassed the 50,000-case mark as 1988 opened. Federal health officials said an average of nearly 400 new cases per week were reported in 1987. The Centers for Disease Control received reports of 20,620 new AIDS cases last year, bringing the U.S. total to 50,265 as of January 4, 1988. The number of new AIDS cases reported in 1987 was up 58.5 percent over the 13,008 new cases in 1986.

--Boston Globe

CHILDREN WITH AIDS

NEW YORK--The impact of AIDS on women and children struck hard with the recent release of a statewide study of newborns. Results indicated that New York City has the largest pediatric AIDS caseload in the country and that in the Bronx, more infants were born testing positive for infection with the human immunodeficiency virus (HIV) than any other part of the city or state. The high rate of infection is blamed on geography and high-risk factors of the populations, which are predominantly black, poor, and people who use drugs.

The increasing demand on city-financed hospitals is having a frightening impact. The cost of caring for an infected child is about \$800 a day.

Results of nearly 20,000 newborn blood specimens demonstrate an alarming HIV infection rate among women of childbearing age living in New York City. A positive test for the HIV antibodies at birth doesn't necessarily guarantee the child will become sick. Months later the child may test negative.

State epidemiologists predict that 1,000 babies with HIV will be born this year. Especially hard-hit will be poor neighborhoods and minority groups.

--Boston Globe

DUKAKIS OPPOSES NEEDLE DISTRIBUTION

BOSTON--Governor Dukakis has said he is absolutely opposed to providing sterile needles to intravenous drug addicts to curb the spread of AIDS and will not reconsider his position even if data begin to emerge suggesting that clean-needle programs can slow AIDS transmission without encouraging drug abuse. "I don't want to encourage people to continue in [addictive] habits," said Dukakis. Dukakis hopes to slow the spread of AIDS among IV drug users by "ending the current waiting lists at our drug-treatment centers."

Dukakis' opposition to the needle-exchange idea drew criticism from Larry Kessler, executive director of Boston's AIDS Action Committee. Kessler said that even with greatly expanded drug-

treatment facilities, a sterile-needle program is needed immediately for addicts who are not ready or able to get into treatment programs.

Massachusetts is one of few states that insists on prescriptions for IV needles. In states where needles are more accessible, where you can buy them over the counter or through more lenient prescription policies, rates of infection among drug users are lower, according to Kessler.

Kessler suggests, "I think we have to do it all, teach people to clean their needles, teach them to use bleach [which kills the AIDS virus], and motivate them to get into treatment and make sure the treatment slots are available."

--Boston Globe

AIDS AND FEMALE GENITAL MUTILATION

November 25, 1987

Dear Sisters,

The campaign launched against AIDS and the practice of female genital mutilation in November 1986 has reached one year of age this year. The campaign was launched because of the staggering figure of AIDS carriers in Africa. Although the majority of Western victims are male homosexuals and intravenous drug users who share dirty hypodermic needles, in Africa the majority are women. Moreover, recent research findings have confirmed that the practice of female genital mutilation opens genital sores, which may result in lacerations providing an easy gateway for Human Immunodeficiency Virus (HIV) and other sexually transmitted diseases (STDs) to enter the bloodstream where they rapidly multiply among white cells. Thus, AIDS has many opportunities to reach women in Africa. In addition, the campaign was prompted by our profound belief that most of our African women are suffering under the ignorance of traditional practices and dying of diseases because of a lack of practical information that could change their lives. Aside from some African women raising the issue of female genital mutilation and AIDS at International conferences, there has been very little or no local initiative to stop the practice of genital mutilation.

As a self-help, non-governmental women's organization with limited funds, our greatest problem has been lack of funds to run the campaign. Thus, we had to make appeals to concerned women, feminist groups and organizations, to come to our urgent help. A few concerned women responded by way of donations. With this support, we were able to cover over 100,000 square kilometers of our countryside and have been able to meet with 5 million rural women. All the women we met have shown willingness to refrain from the practice of female genital mutilation in order to safeguard themselves against AIDS. We have also contacted millions of women by radio, television, newspapers, and other literature. Arrangements have been completed for the launching of the campaign in other African countries in 1988 if we have enough financial support from our friends.

I wish to express our profound appreciation and gratefulness to all of you and all women who concerned themselves with our plight and contributed in cash or kind for the running of our campaign through which we were able to make such tremendous progress. We have been very much encouraged by your support and solidarity in our uphill task towards the emancipation of our women from ignorance and disease. We wish to appeal to all of you that our task is such that it cannot be accomplished overnight, therefore we hope that you will endeavor to give us more support in 1988.

Once again, we thank all of you who contributed in the interest of international feminism towards the success of our program. For inquiries, write to Hannah Edemkpong, Women's Centre, Box 185, Eket, Akwa Ibom State, Nigeria, West Africa.

In sisterhood,
Hannah Edemkpong

SAFE SEX

SUGGESTED SAFE-SEX GUIDELINES FOR WOMEN AND THEIR PARTNERS WHO MAY BE AT RISK

The following safe-sex guidelines were developed by women to help reduce exposure to AIDS. These are suggested guidelines. They will undoubtedly change as more information is gathered about women and AIDS.

* Safe-sex practices might include:

Hand holding, hugging, massage, dancing, fondling

Closed mouth kissing

Masturbation, rubbing bodies together

The use of sex aids so long as they are not shared or in direct contact with body fluids, or if shared, thoroughly washed between use (Bleach diluted 1 part to 10 parts water is known to kill AIDS)

Inserting fingers into the vagina or anus wearing latex surgical gloves or finger cots

Any sexual activities that do not involve the exchange of body fluids

* Possibly safe sex practices might include:

Licking the clitoris (cunnilingus), or anus (rimming) with the use of a protective barrier such as dental dam, a thin sheet of latex placed between the mouth and genitals

Sucking of the penis (fellatio) without ejaculation, or with a condom (caution--some men leak semen without ejaculating)

Sucking on the nipples of a woman who is not lactating or otherwise secreting

Inserting unprotected fingers without broken skin into the vagina or anus

Getting urine or other body secretions on external unbroken skin, including vaginal and breast secretions, menstrual blood, female ejaculate, saliva, and feces

Open mouth kissing

Penis/vagina or penis/anus sex with the use of latex condoms and spermicides with nonoxinol 9 (known to kill AIDS in laboratory setting)

* Unsafe sex practices might include:

Penis/vagina or penis/anus sex without the use of condoms and spermicides with nonoxinol 9

Cunnilingus or rimming without use of a protective barrier, especially during menstruation since menstrual blood is considered the same as any other blood

Fellatio with ejaculation (bleeding gums could provide an entrance for the virus to enter the blood stream)

Sharing sex aids that come into contact with body secretions without adequately cleaning them

Sucking on the breasts of a woman who is lactating or otherwise secreting

Getting any body secretions directly into the mouth, vagina, or anus, including vaginal and breast secretions, menstrual blood, urine, female ejaculate, saliva, and feces

Any type of blood exchange

Compiled by the Women's AIDS Project
WOMEN'S AIDS RESOURCES

The Women's AIDS Project, 2335 Santa Monica Boulevard, Suite 201, West Hollywood, CA 90046. (213) 550-1508.

Women's AIDS Program, Boston, MA. (617) 267-7573.

24-Hour Centers for Disease Control AIDS Hotline, Atlanta, GA. (800) 342-AIDS.

SISTERSPEAK: OURSELVES, OUR EARTH

by Martha Grigg

The earth has always borne a female identity. Unlike women, who are negated by a language that fails to acknowledge us and shrouds us in the masculine pronoun "he," the earth has always been she/her, woman, mother. Misogyny (the hatred of women) extends to include the earth. Like us, the earth is not respected; like us, the earth is raped. Ours and the earth's energies are sapped in service to men who expect/demand to be nurtured by women. Energy given to, or taken by, men from women is transformed into destruction and waste. Women, of course, are supposed to clean it up.

What men (especially wealthy white men) have not been willing to acknowledge is that the well-being of ALL people depends upon the well-being of the earth. In their cockiness, they consider themselves immune to their toxic chemicals and their radioactive wastes. After all, they are immune to all their other poisons: poverty, homelessness, hunger, racism, and sexism—to name a few. Or perhaps they believe that the earth too is disposable; that with their technology they can discover other inhabitable planets when they have so polluted the earth as to render her incapable of sustaining life.

As a woman and a daughter of the earth, I despise this cocky misogyny which threatens the lives of my mother, my sisters, and myself. I am angry because once again I must choose either to clean up after men or to perish in their pollution.

Women must prevent men from polluting the earth more than they have already. And to prevent them from polluting our mother, we daughters must first prevent them from further polluting/"messing up" our minds. To halt this fouling of our minds, we must recognize its source. We must understand that to keep women from uniting in the struggle to free ourselves and our earth from oppressive male ideologies and practices, men have sabotaged the sacred bonds of female friendship and love.

Women, since the turn of the century, have been taught by men to fear and shun the love of other women. Most women today, unless lesbian, do not question this conditioning. So strong is it that to wonder about its origins would itself invoke social stigma. Lillian Faderman in her history of romantic friendship and love between women, Surpassing the Love of Men, states: "When women's increasing freedom began to threaten to change the world—or at least parts of Europe and America—many who had vested interests in the old order were happy to believe the medical

views of lesbians as neurotic and confused and to believe that women who wanted independence usually were lesbians...It is doubtful that any of the theories regarding female homosexuality would have been offered or have enjoyed such currency a hundred years earlier, since independent women presented no significant threat at that time. Throughout the late nineteenth century and the twentieth century, where women's demand for independence was the strongest and when it was most within their grasp, the conviction that female same-sex love was freakish or sick was at its most pronounced."

The risk of social stigma or condemnation by the patriarchy, however, is well worth the taking for we have unearthed at the root of this attitude male fear of women's strength. Together, women are incredibly, beautifully, frighteningly (to men) strong. Unfortunately, many women have internalized male rules for how women may relate to each other and thus these women are afraid to be too close to each other or too close to the woman-identified earth. It would appear that the panic-stricken patriarchs have accomplished their purpose. Fortunately, however, there are still women who dare to wonder, who dare to question, who dare to stand up together for ourselves, for each other, and for our earth.

'PELE' PEACEKEEPERS DEFEND EARTH

The following article is composed of excerpts from four articles published in the 'Boulder Camera' between May 17, 1987, and October 18, 1987. These articles, with additional information, were sent to us by Casey from the Rocky Mountain Peace Center.

On May 6, 1987, calling themselves "Pele," after an earth goddess of volcanoes, six women - Donna Diamond, 22, Donna Cunningham Hickey ("Jabe"), 27, Laura Larson, 22, Naneki Scialla, 24, Trish Wilson, 28, and Paula Zoller, 25 - constituted the Rocky Mountain Peace Center's first all-woman back-country team into the Nevada Test Site. Laden with water and gear, they headed 30 miles into the desert, to one of the many Ground Zeros.

After walking for 12 hours amid signs warning of a radiation waste dump, the six women lay down in front of a busload of workers. The displayed statements of their "affirmation of life" and their determination to do what they could to delay all nuclear tests. Their "die in" stopped traffic. Pele delayed "this one small strand of the arms race" for 20 minutes before the helicopters and security forces armed with M-16s arrived to handcuff and blindfold them, taking them away to be booked on charges of trespassing. All the way, the women sang peace songs.

At one of the Pele meetings, a few days before the group's departure for Nevada, the young women talked about why they had made this momentous decision, why they were willing to undertake the physical ordeal and to take their lives in their hands. They agreed that the all-women energy was a particularly empowering factor. They all felt a fierce identification as women with "Mother Earth." They felt that they were embarking on a "healing" process, to rescue the battered earth from wounds inflicted by militarism and patriarchy.

Scialla said, "I'm a peace worker and earth healer and I'm going to Ground Zero because it's time for a change. I try and work for things that are full of life. The test site is destroying Mother Earth and I think it's time to go and enlighten those folks out there and let them know they're harming themselves when they're harming Mother Earth."

In July, the women were convicted of trespassing on a nuclear weapons test site and sentenced to six months in jail each. The more serious charge against them, conspiracy, was scheduled for a preliminary hearing October 5. During the trial for trespassing, the prosecutor allowed the reading of a poem about the "horrors of nuclear war" written by Naneki Scialla. During their protest, the women handed out copies of the poem to workers and to test site security police.

The charges of conspiracy were dropped in October when the women agreed not to pursue their appeal on the trespassing conviction. Although the 6 women were not the first to trespass on the Test Site, they will be the first to serve lengthy jail terms. The women began serving their six-month sentences on Friday, January 8, 1988.

Pele Jail Support Information:

Many people have asked us what they can do to support us while we are in jail. We put this information sheet together to answer that question.

1) WRITE LETTERS TO THE JUDGE. Tell him how you feel about what we did and ask him for clemency for us. His address is: Judge William Sullivan, Box 188, Beatty, NV, 89003.

2) WRITE LETTERS TO US. We would love to hear from people. Send us photos, books, information on what peace activities you are involved in. Writing to us could be a complicated process so we have included some tips on the back of this sheet. We do not know exactly what jail(s) we will be in. There is a good chance that we will be in different jails, and that we will be moved around, so the best way to write to us is either to call the Rocky Mountain Peace Center at (303) 444-6981 for our address every time you write. The other option is that you can write us c/o Rocky Mountain Peace Center, P.O. Box 1156, Boulder, CO, 80306. The good folks there will joyfully forward our mail to us.

3) DO WHAT WE DID. We are serious. The Rocky Mountain Peace Center and American Peace Test are organizing a blockade/occupation of the test site in Nevada, March 11-20. They are hoping to get 5000 people there to shut it down. With that many folks the justice system will not be able to hand out 6 month sentences. If we are out by then, we will see you there, if not you can come visit us in jail. For more information on the March action you can contact RMPC at the above address and phone or APT, for national info., at P.O. Box 26725, Las Vegas, NV, 89126.

Mailing Information:

1) MAIL MUST BE SENT TO OUR LEGAL NAMES. Donna Diamond, Laura Larson, Nancy (not Naneki) Scialla, Paula Zoller, Trish Wilson, and Donna Hickey (not Jabe).

2) ANYTHING SENT TO US MUST BE IN A FACTORY WRAPPER. Send us books, food, toys, brightly colored stationary, stamps, fun stuff. The only guidelines are that stuff has to be brand new and still in the wrapper. This is one time Emily Post would say that leaving the price tag on is good etiquette. What this also means is that we cannot receive your delicious home baked macrobiotic brownies. Other things we cannot receive are anything that could

be used as a weapon against ourselves or others. This includes crochet hooks and dental floss.

3) PLEASE PUT ONLY ONE NAME PER LETTER. Since we might be in different jails, we might not receive a letter if it has more than one name in the mailing address.

4) REMEMBER THE GUARDS WILL BE READING OUR MAIL. Not only will they read our mail but they will have a lot of control over the amount of comfort we will have during our jail stay. Please use your discretion in writing to us about sensitive information.

5) THANK-YOU IN ADVANCE. The hardest part of going to jail is the fear of isolation from others. It is scary for me to think about not getting smiles, or loving words, or hugs from anyone for 6 months, but this is a possibility that we in Pele have to prepare for. That is why your letters

mean so much to us and why we have tried to spell out to the best of our knowledge all the guidelines that we know about for receiving mail. Please write us. We will need your support. Thank-you for your interest.



continued from p. 3

If she and Jim had been alone, she would have found it easy to tell him to cut out that kind of talk. In the presence of the black person, however, she felt that the situation would become even more embarrassing ("for him") if she called further attention to Jim's remark by criticizing it. As we discussed the situation later, however, she concluded that she wished she had stepped in, even in a clumsy way, to let the black listener know that she noticed what had happened and cared enough to comment on it. We considered how we would feel if, as women overhearing a male conversation, one man made a grossly sexist remark and the others let it go by. We'd conclude that the male listeners didn't notice or didn't care about what had been said. We decided that we would feel much more supported - and reassured that sexism might someday change - if another man present in the situation had spoken up to indicate that he didn't like what he heard.

An embarrassed white person in a situation like Carol's often feels vaguely that the black person, as the party "most concerned," should be the one to decide whether or not to step in. The white may even imagine that the black would prefer to let the situation ride. I think this is a projection of the white person's own reluctance to face the issue. No person likes to undergo an attack while "uninvolved" onlookers remain silent, thus implicitly allying themselves with the attacker. Moreover, power in this country (and in most racially mixed social situations) rests in the hands of the white majority. Only when whites take on responsibility for changing other whites' behavior and consciousness will things change for people of color.

(VI) Paying Attention to Racism can also mean noticing the possibility of

direct action against racist conditions, and doing something. I say "noticing" because our simple perception of what we could do is often blocked by fear, by our sense of helplessness, and by the persistent illusion that racist outrages are black peoples' problems, not our own. Nevertheless, there are things to do. For example: When a position opens up at work, I can use my influence to ensure that persons of other races are seen and hired. I can persuade my child's teacher to add black studies to the curriculum, or I can volunteer time myself to teach about racism. When a black friend has trouble finding an apartment, I can make test calls to the landlords who won't rent to her so she can file a legal complaint. I can give money to fight injustice in specific situations. The racist system has given me certain powers and privileges - money, self confidence, education, access to the white establishment. I can stay aware of how to use these powers for change.

The best actions are those undertaken with others. We can actively draw other whites into involvement, and we can work with people of other races whose goals we share. For example, we can form union committees to push our employer on affirmative action. We can work on campaigns for political candidates of other races. We can join (or form) multi-racial groups working for issues that benefit a variety of racial groups. We can bring consultants and speakers of other races into our all-white organizations. We can work to alter the priorities of our organizations so that our goals do not benefit our group alone.



GOLIARD BOOKSHOP LTD

27 North Pleasant St., Amherst U.S.A. 253-3044



Ali Cat

Toys • Children's Books • Records

Greatly expanded selection of games and books for children of all ages

AND MUCH MORE!

48 N. Pleasant Street, Amherst
downstairs—(stroller accessible by elevator)
Monday-Saturday 9:30-5:30 • 256-1609

MONTHLY EMISSIONS: MENSTRUAL POLITICS

by Jeanne M. Wallace

My thoughts have been ripening for days. Subtle self-accusations of procrastination are readily dismissed: I intuit that I have been waiting for the right moment to begin writing this article. Tonight, on the Full Moon, a dull pulsing ache emanates from my womb. I sit to write and the words spill easily forth, like blood, onto the page. A womanly writer's cramp inaugurates these words.

The menstrual cycle belongs entirely to wimmin. It is a symbol of the unique powers of female fertility, a monthly reminder of our connection to the cycles of the Mother Earth, the Moon, the Tides. The menstrual flow is an embodiment of our bond with other wimmin, our common identity as She from whom flows the Blood of Life. Defining myself in connection to my own body and being (thus rejecting that definition of myself that regards me only in relation to man), I cease to be woman and become woman. I reclaim the essence of woman as womb-one.

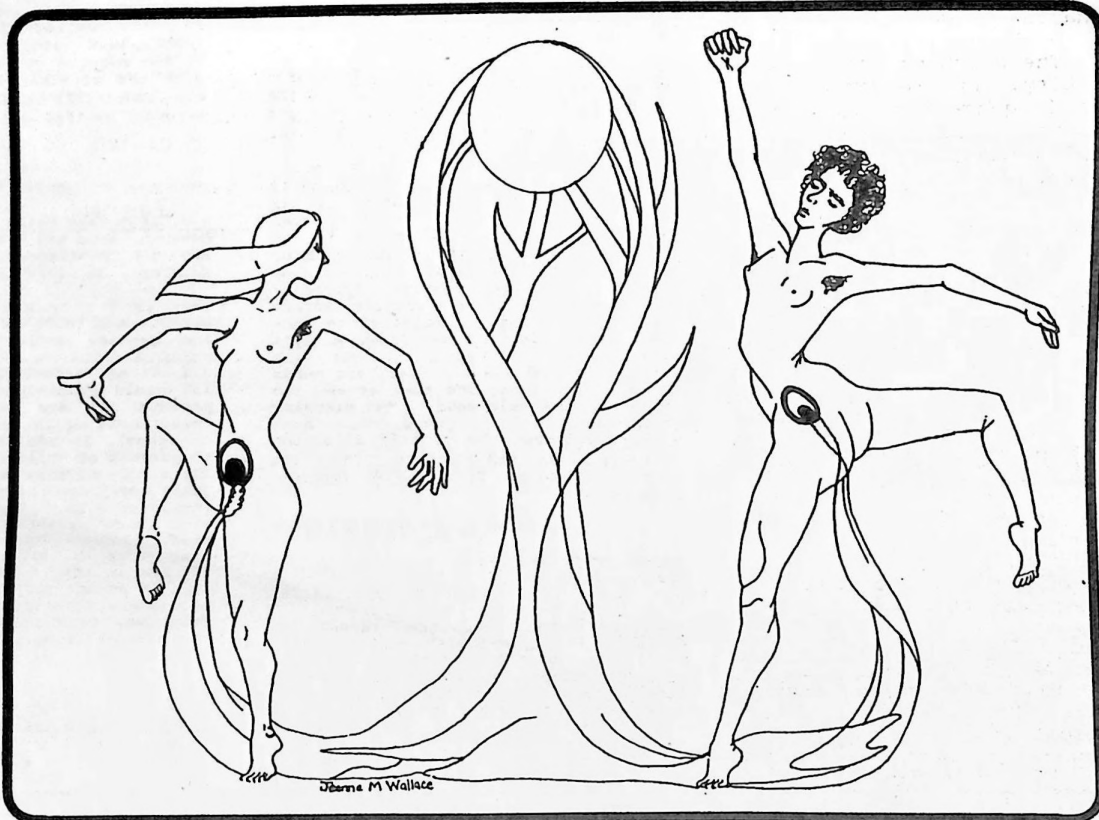
Wimmin in different cultures and through different times have handled their menstrual flow in many ways. Since the earliest times, wimmin have fashioned devices to absorb or catch the menstruum from available materials. In some instances, wimmin have done nothing to curb the menstrual flow. The menstrual blood has been regarded as magical, potent, and fertile. The practice in certain cultures of secluding menstruating wimmin, rather than originating from male fear, may have been introduced by wimmin. The "seclusion" acts to place wimmin in the company of only wimmin, providing time for solace, meditation and the opportunity to pass special wimmin's secrets among each other. Thus wimmin were intimately connected to the menstrual cycle, to each other, to the Elemental rhythms.

Patriarchal society has structured many means of infiltrating, harnessing, and usurping this monthly empowerment of wimmin. Patriarchal institutions function to remove wimmin from control over, and connection with, our menstruation or to degrade that connection. The limiting of wimmin's control over our bodies, our menstruation, is accomplished by male intervention. By implanting themselves firmly in the menstrual process, they seek to transfer our power to themselves and to convince us that we must rely on them. In fact, the tampons which were marketed under the name "Rely" were the first to be associated with Toxic Shock Syndrome. Gynecologists are positioned to supervise our menstrual cycles. Tampon and napkin conglomerates exercise monopolies which suggest to wimmin that there are no alternatives to their products.

The menstrual cycle is believed to render wimmin unstable, less capable, or inferior. The wording of advertisements for menstrual products often reinforces these notions. These ideas have been used to justify the exclusion of wimmin from certain sectors of society.

Denigration of the menstrual process in our society is clearly evident. Menstruation is considered taboo, something that should be kept secret, silenced. Patriarchy attempts to hide the fact of menstruation entirely. The message to wimmin is: "You are dangerously unclean, an embarrassment; you have no control over your body; you need our inventions and interventions. Our products can redeem you, make you acceptable." They call the tampons and napkins they manufacture "sanitary" products, often dousing the product with "deodorants." An advertisement for one brand of tampons, offers ambiguous promises of "better protection," suggesting that wimmin need protection from our own menstrual blood. They attempt to force us to conceal our blood. I am reminded of the meaning of the root of the word tampon - tamp: to drive down by a series of light blows.

The concerns of these companies, rather than being focused (as they suggest) on wimmin's health needs, center exclusively on profits. Such profit-orientation results in harm to the environment and to wimmin's bodies. The waste products associated with tampons have



serious ecological impact. Plastic tampon applicators, for example, litter our own Mother Earth's oceans and beaches.

The tampons tamper with our bodies. Many wimmin are unaware of the health risks that tampons may present. There is no required premarket safety testing of tampons. The research that exists is conducted by the manufacturers, who generally do not disclose the results. Furthermore, tampon companies are not required to identify the materials used in making their products. Unknown chemicals are used to increase their fiber absorbency. Although required by law to set uniform standards for the performance and safety of medical devices, which includes tampons, the U.S. Food and Drug Administration (FDA) currently has not done so. The present absorbency labeling of tampons is provided by the individual companies and is not standardized. One brand's "regular" may equal or surpass another's "super" in absorbency strength.

Tampons can cause sores that are not likely to be noticed on the walls of

the vagina, especially when super-absorbent brands are used. Some wimmin experience soreness, irritation, vaginal itching, unusual odor or bleeding while using tampons.

In 1980, a number of wimmin were stricken with a disease called Toxic Shock Syndrome (TSS). Forty wimmin died from TSS complications. The link between tampon use and TSS has been clearly established by the Center for Disease Control and tampon packages now carry a warning of the risk - usually in small unobtrusive print.

Toxic Shock Syndrome is a rare but deadly condition caused by a strain of bacteria, *Staphylococcus aureus*, to which the body may not be resistant. TSS strikes mainly menstruating wimmin under age 30. Nearly all of the wimmin reported to have TSS were using super-absorbent varieties of tampons. Non-tampon-related cases and cases in men and children have been reported, how-

continued on p. 9




Gabriel Brooke, Innkeeper

Gabriel's

apartments & guest rooms
for women & their friends

(617) 487-3232
104 Bradford Street
Provincetown, MA 02657


Open Year Round
Cable TV & Coffee
Hot Tub & Sun Deck
In the Center of Town



a magickal store for
seekers of the
inner mysteries

Abuss

open noon - 9 p.m.
thursday to monday
34 cottage st. (rt. 141)
easthampton, mass. 01027
1-413-527-8765



Joanne Ehret, R.Ac., M.T.

REGISTERED ACUPUNCTURIST
NATIONAL BOARD CERTIFIED (NCCA)
LICENSED MASSAGE THERAPIST

13 MAPLE STREET
BELCHERTOWN, MA 01007

(413) 323-8310

COPIES

IN A

FLASH

OPEN

FRIDAY 8 PM

MIDNIGHT

SUNDAY 9-5

SUNDAY 11-5

Collective 356-6425

MATRIARCHITEXT: NEW TITLES AT EVERY ♀'s CENTER

Compiled by Susan Crane and Sylvia Battey

Fiction

DYKEVERSIONS: Lesbian Short Fiction
The Lesbian Writing and Publishing Collective, ed.
Women's Press, 1986. 186 pp.

I've read many collections of short fiction, and any collection of lesbian short fiction I could find. However, this was the best one yet! I couldn't put this book down! I lost sleep over it. The opening of this collection is different in that it includes not only an introduction, which discusses the editorial difficulties in diversity, but also a glimpse at the collective discussions on racism called, "Notes About Racism in the Process." The stories are well-written and are by women with whom you are probably not familiar. I highly recommend this collection.

--SC

Good Enough to Eat
Leslea Newman
Firebrand Books, 1987. \$8.95

Newman's novel is very necessary addition to the small collection of books currently available on eating disorders. Most of these books are about anorexia nervosa, however, and Newman's book is about bulimia. The main character, Liza Goldberg, is 25, works in a daycare center, and is in the process of coming out as a lesbian. Liza, who is not happy with herself or her life, is trying to take control somehow through her obsession with food. Newman describes Liza's bulimia in great detail. Any woman who has ever had bingeing tendencies will be able to identify with her behavior. According to Newman, "Bulimia is a life-threatening disease in which (usually) a woman eats huge amounts of food and then purges herself by crash-dieting, fasting, vomiting, compulsive exercising, or abusing laxatives or enemas. More often than not, the woman is so completely obsessed by thoughts of food, eating, and body weight, that she is not able to put energy and creativity into other areas of her life." Newman could have spent more time exploring the issue of lesbianism, although the message she wants to deliver to women with eating disorders is clear: "I believe that every woman deserves to love herself just as she is, and that real growth and change can only occur in an environment of self-acceptance and love."

--SB

Horizon of the Heart
Shelley Smith
The Naiad Press, 1986. \$7.95

A light tale of lesbian love set in a Cape Cod-esque coastal town. Here the lives of three women meet in love and conflict. Jenny Winthrop tries to piece together her life but instead finds complications as her love for Danni Marlowe grows. Can Danni, a fast-paced, successful, business woman with a taste for excess, allow herself to feel the love of a woman? And what about Jenny's current lover, Anne Yarwood, who holds a bitter memory of her past with Danni? In the background, the beautiful and tempestuous landscape mimics the extremes of emotions among these women: two who share a past, two who share the present, and all three for whom the future is uncertain. Warning: One scene of violence against a woman.

--SB

The Love of Good Women
Isabel Miller
The Naiad Press, 1986. \$8.95.

The author of *Patience and Sarah* returns to us with a beguiling story... It is the latter years of World War II. Gertrude is convinced that she should be grateful to the superior, belittling Earl for marrying her: for her children, whose respect and allegiance belong to Earl; for the demeaning circumstances of her life, which she believes would be even harsher except for Earl. Milly is the independent, sometimes willful wife of Earl's successful brother. Milly is also a self-acknowledged lesbian. Apprehensively, Gertrude takes a wartime factory job. And soon she is compelled to confront the bondage of her life. Milly's life becomes ever more entwined with Gertrude's, and she too discovers bonds in her life: those she must break, and those she must hold dear... Two singular women during the war years, when thousands discovered the missing dimension in their lives, and a few took the first steps to escape from their domestic prisons...

(reprinted from the back cover)

Something Shady
Sarah Dreher
New Victoria Publishers, VT. 1986. \$8.95.

Something Shady is the second in Dreher's Stoner McTavish series, which is destined to become a classic in lesbian literature. In this novel, the protagonist reluctantly takes on a case to investigate the mysterious disappearance of a nurse at a secluded hospital in Maine. The opposition she faces in solving the case is formidable: the corrupt and sadistic staff at the hospital, and the presence of the house itself, which has haunted Stoner in her very dreams. The novel is a perfect mix of mystery, suspense, and just enough evil goings-on to set the reader on edge. Dreher brings back some wonderful characters from the first novel: Gwen, Stoner's devoted lover; Aunt Hermione, who has a gift for the psychic; and Marylou, her business partner. Dreher possesses a superb talent for capturing and creating a realistic dialogue, portraying characters in a complex and complete manner, and for depicting the intricacies of a lesbian relationship. She combines these talents with outstanding descriptive detail and a suspenseful storyline to create another great novel. If you haven't yet read Dreher's works, you're missing some of the most well-crafted writing by a contemporary lesbian writer.

--SB

We Too Are Drifting
Gail Wilhelm
Republished by the Naiad Press, 1984. \$6.95. Originally published by the Modern Library, Inc., 1935.

The Naiad Press should be highly commended for bringing back into printing books such as this one. The introduction by Barbara Grier is a moving account of how quickly and easily Lesbian writers and their works can be lost, as she tells of her search to find out whatever happened to Gail Wilhelm. The novel itself is brilliant: it is, without a doubt, a masterpiece of great literary value. Wilhelm uses stark language to tell the story of Jan Morale, who is trying to end a relationship with a married woman, Madeleine, and to enjoy her love for Victoria, a younger woman. The starkness of the language, and the telling of the story in distinct short scenes, gives the novel a feeling of timelessness. These techniques belie the overall effect of creating an intimate knowledge of the protagonist, of the complexities of her inner self. Read this novel, and read it again. Listen to

the words, and see the interactions. Feel the feelings that aren't expressed openly, but rather implied and created by the nuances in language that contradict the apparent barrenness. Most of all, savor this novel--this is just about as great as they get.

--SB

Nonfiction

A.I.D.S.: Your Child and the School
Dane S. Kaus and Robert D. Reed
R & E Publishers, P.O. Box 2008, Saratoga, CA, 1986. 24 pp. \$3.00

This is a very useful guide for both parents and teachers. In clear language the authors explain the basic facts about A.I.D.S. and ways in which the disease may affect children. The booklet would probably be most useful for parents who are worried about their children being in contact with A.I.D.S. at school, in addition to being useful to parents of children with A.I.D.S. In the middle of this booklet is a tear-out guide for young children called, "Learning about AIDS." The only part of this book which offended me was in stating that "lesbian women" are in the high risk group (p. 13), when in fact lesbians are in the lowest risk group. Perhaps if enough people wrote to the R & E publishers this mistake could be fixed. This flaw is a shame since the rest of the booklet is so helpful.

--SC

Dykes to Watch Out For
Alison Bechdel
Firebrand Books, 1986. 78 pp. \$6.95

It's wonderful to finally see a collection of Bechdel's cartoons! I have long admired her postcards and was pleased to see new material in this (rather short) book. *Dykes to Watch Out For* should be required reading for some lesbians who may be in danger of taking themselves too seriously. Bechdel definitely makes fun of all types of lesbian/women and does her best to point out the inconsistencies and ironies in the lives of "p.c." dykes. This collection is worthy of your time.

--SC

Freedom Organizing Series: #1's 1,2,3
Kitchen Table: Women of Color Press, 1986

#1: **The Combahee River Collective Statement: Black Feminist Organizing in the Seventies and Eighties**
Forward by Barbara Smith
21 pp. \$3.25

#2: **Apartheid U.S.A.**
Audre Lorde
Our Common Enemy, Our Common Cause: Freedom Organizing in the Eighties
Merle Woo
26 pp. \$3.50

#3: **I Am Your Sister: Black Women Organizing Across Sexualities**
Audre Lorde
10 pp. \$2.95

The Freedom Organizing Pamphlet Series presents issues, strategies, and resources which focus upon the political concerns of women of color. Presenting a wide variety of political issues in a concise fashion, each pamphlet also includes a useful list of organizations and publications as resources for organizing. Because these pamphlets are brief, perhaps more people will take the time to read them. I highly recommend doing so.

--SC

In My Mother's House: A Daughter's Story
Kim Chernin
Virago Press, 1985. 307 pp.

Kim Chernin spent seven years writing this account of four generations of Chernin women. The book is wonderfully written, which is due perhaps as much to the richness of these women's lives as to Chernin's skill. The book proceeds chronologically, beginning with Perle who started her family in a shtetl in Russia, then the move to America, and following Rose Chernin's life as an active Communist organizer. Although it is told through the eyes of Rose Chernin, her mother, in a story telling manner. Throughout the fascinating "herstory" of Rose Chernin's political career, the reader is also given hints of Kim Chernin's view as she was growing up with such an important socialist as her mother. In fact, the latter half of the book is comprised of Kim's impressions as a child, which she wants to pass on to her own daughter. The thread which ties all of the pieces together is the life those women lead today and the way in which they interact on visits. It becomes clear how close Kim and her mother are drawn through the telling of their stories, and how Larissa (Kim's daughter) will be influenced by both of these women.

--SC

Naming the Violence: Speaking Out About Lesbian Battering
Kerry Lobel, ed.
for the National Coalition Against Domestic Violence: Lesbian Task Force
The Seal Press, 1986. 232 pp. \$10.95

This is a book by and for battered lesbians and those who work to support their empowerment. It is only the first step in speaking out about a problem that has been ignored too long. By gathering together the stories of battered lesbians and some analysis and suggestions for community change, the editors hope they can begin to move our communities toward breaking the silence surrounding this issue. This anthology also includes articles and essays by lesbians active in the battered women's movement that explore the dynamics of abuse and describe community organizing strategies around the country. Essential for shelter workers and activists, *Naming the Violence* is the first book to break the silence around lesbian battering and to challenge us to face the meaning of violence between women.

(from the introduction and back cover)

Uncoupling: Turning Points in Intimate Relationships
Diane Vaughan
Oxford University Press, 1986. 250 pp. \$15.95

Uncoupling examines the process by which two people in an intimate relationship separate. Vaughan shows that no matter what the characteristics of the couple involved--rich or poor; gay, lesbian, or heterosexual; married or not; together 18 months or 18 years--the dynamics of the uncoupling process are essentially the same. Drawing on extensive research and dozens of case histories, this is a path-breaking book that will help anyone who has ever initiated a separation, or anyone who has been left, to understand "what happened."

--SB

Dykes to Watch Out For



FEMINIST READING LIST

WOMEN OF COLOR

AIN'T I A WOMAN: Black Women and Feminism. Bell Hooks, South End, \$7.60 • A groundbreaking work of feminist theory which examines sexism in the black community and racism in the women's movement. Emphasizes the need for all progressive struggles to recognize the relations between different forms of oppression.

BUT SOME OF US ARE BRAVE. Hull, Scott, Smith, eds., Feminist Press, \$12.30 • A collection of essays documenting the up-to-date research on black women's studies. Includes an annotated bibliography, course outlines, and solid recommendations for changes. Affirming, factual, and written well.

CALL ME WOMAN. Ellen Kuzwayo, Spinster Ink, \$8.08 • This is the autobiography of a 72 year-old black South African woman who has seen and been part of the political history of South Africa's last 50 years. It documents a complex series of changes in the author and her culture, including the devastation of apartheid.

GETTING HOME ALIVE. Aurora Levins Morales and Rosario Morales, Firebrand, \$8.50 • The mother and daughter authors of this collection discuss what it feels like to be female and radical, Puerto Rican and American and Jewish, migrants and settlers. Their personal and political identities, their families, their interaction with each other, and their Latina selves are also explored.

HOME GIRLS: A Black Feminist Anthology. Barbara Smith, ed., Kitchen Table Press, \$10.40 • Fiction, poetry, political analysis, and essays by 35 contributors including June Jordan, Audre Lorde, Alice Walker, bring together a decade of black feminist writing and organizing.

PART OF MY SOUL WENT WITH HIM. Winnie Mandela, Norton, \$5.65 • For 23 years Winnie Mandela has endured a forced separation from her husband, Nelson, the man most South Africans consider their true leader. This book outlines the life and political development of South Africa's most visible and articulate apartheid foe, as told through interviews and letters.

THIS BRIDGE CALLED MY BACK: Writings By Radical Women of Color. Cherrie Moraga and Gloria Anzaldúa, eds., Kitchen Table Press, \$8.50 • Classic collection of writings by Native American, Latina, and Afro-American women. Reflects an uncompromised definition of feminism by women of color in the U.S.

THE TRIPLE STRUGGLE. Audre Bronstein, South End, \$8.08 • Extensive interviews with women in Ecuador, Bolivia, Peru, El Salvador, and Guatemala are supplemented with an analysis of their socioeconomic situations.

WE ARE YOUR SISTERS: Black Women in the Nineteenth Century. Dorothy Sterling, ed., Norton, \$9.45 • Thoroughly researched documentary featuring hundreds of letters, diaries, and oral histories.

WOMEN AT POINT ZERO. Nawal ElSaadawi, Zed Press, \$5.65 • The struggle of Arab women to achieve autonomy and a degree of freedom within their environment is the theme of this translated story. A woman is condemned to death for killing a pimp.

ZAMI: A New Spelling of My Name. Audre Lorde, Crossing, \$8.50 • Lorde chronicles her life with personal honesty, highlighting her childhood memories in Harlem through her young adulthood in the late 50's. The writing is alive and filled with wise reflection.

BELOVED. Toni Morrison, Alfred A. Knopf, NY, 1987, \$18.95 • A novel about the lives of a family during the final stages of American slavery.

continued from p. 7

ever. The symptoms of TSS are: high fever; vomiting; diarrhea; sudden drop in blood pressure, which may lead to shock; and a sunburn-like rash that peels after a while. Any woman evidencing these symptoms while using a tampon should remove it at once and contact a physician immediately. One way to avoid the risk of developing TSS is to discontinue using tampons. For women who choose to use tampons, the Center for Disease Control recommends avoiding super-absorbent brands and alternating frequently with napkins.

There are many alternatives to manufactured tampons and pads. We can and must challenge the denigration of, and imposed control over, ourselves and our natural bodily processes by refusing to be separated from direct interaction with our menstrual cycles; by debunking myths surrounding menstruation, such as uncleanliness; by smashing the monopoly of menstrual product manufacturers. These measures can aid women in transforming menstruation into women's menstruation, that natural and beautiful process that belongs to women.

Some women today make their own menstrual products from gauze and cottonballs or use fabric cloths which may be washed and reused.

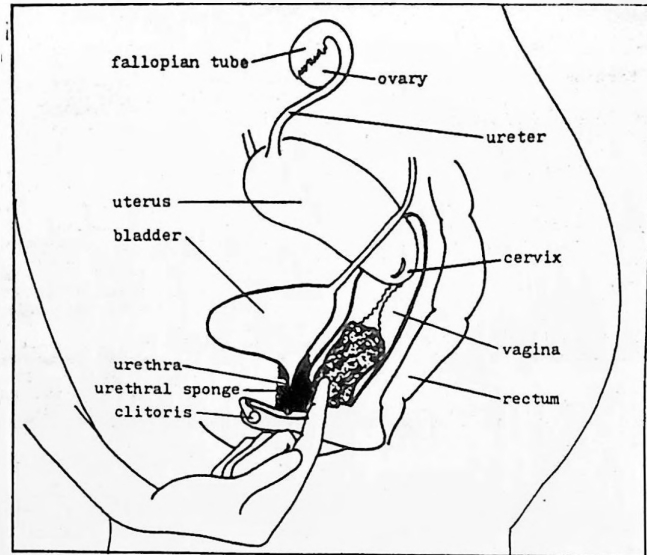
The use of sea sponges to catch the menstrual flow has recently been revived by the Woman's Health Movement. A sponge is soft and, when damp, immediately takes the shape of the vagina. Sponges are comfortable and eliminate the dryness and irritation common with commercial tampons. They are reusable and economical. The approximate cost of one sea sponge, which can be used for several months, at \$2 compares favorably to the high cost of tampons.

Locating a supplier of menstrual sponges can be difficult. Political pressure on the U.S. FDA to take action while the issue of Toxic Shock Syndrome was prominent led it to concentrate on small businesses distributing menstrual sponges rather than on tampon conglomerates. Of the many women reporting TSS, only one was using a sponge. Thus, the FDA does not approve sponges for menstrual use and prohibits them from being so labeled. Feminist women's health resources, however, feel that sponges are a viable alternative to tampons and question why tampons, more directly linked to TSS, did not receive similar treatment by the FDA. Sea sponges can be found in bath stores, in stores distributing alternative women's healthcare items, and where art supplies are sold.

Because sponges grow in oceans, where pollutants are often dumped, exposure to toxins is a possibility. Almost no testing has been done investigating whether residual pollutants may cause women's problems. Caribbean and Florida sponges are recommended because they grow in waters generally less polluted than the Mediterranean.

Choosing a sponge is not as mysterious as it might at first seem. They come in many sizes and shapes, and you can choose one that suits your fancy, has an interesting texture, and looks comfortable. A suggested size ranges from 2" in diameter to slightly smaller than your fist. My personal favorite is a somewhat pear-shaped beauty about 3" long and one and one-half inches wide with lots of "nooks and crannies" - a prize which I stumbled across in a local art store. An almost-perfect specimen can easily be trimmed to a comfortable size.

Dampen the sponge before insertion and wring out any excess moisture. To insert the sponge, relax and push it into the vagina using your index finger, aiming at an angle toward the small of your back. To feel comfortable, you should have the menstrual sponge insert-



Woman Inserting a Menstrual Sponge

ed just past the fleshy material surrounding the urethral opening at the base of the vagina (identified in the diagram as the urethral sponge). The sponge may be worn for several hours, and should be changed 4 to 6 times a day (at least every 6 hours).

To remove the sponge, insert thumb and index finger into the vagina and pull gently on the sponge. If you have difficulty removing it, you can run a bit of thread, string, or dental floss through one end of the sponge to facilitate withdrawal. You should know, however, that, as with tampons, the string may act as a wick for bacteria from outside the vagina. It is entirely safe to forego the use of a string as the sponge cannot get lost inside you.

The sponge can be rinsed and reinserted immediately. The menstruum contains cervical mucous, vaginal secretions, and endometrial particles, as well as blood. Rinse the sponge in cool water until these materials are flushed from it. The sponge does not have to be made sterile (tampons and napkins are not sterile) and the use of soap is not recommended. If the sponge develops an odor, rinse or soak it for a few minutes in a mild solution of vinegar and water or baking soda and water. I use one tablespoon per quart of water.

Public restrooms present something of a challenge to the sponge user. If you're feeling brave, rinsing your menstrual sponge in a public restroom affords the perfect opportunity to educate other women on the use of menstrual sponges. Carrying an extra sponge in a plastic bag so that a discrete exchange can be made should not be construed as a "cop-out."

A sponge generally lasts several months. Discard the sponge if it begins to fall apart. Do not re-use a sponge that was used while you had an infection.

The diaphragm and cervical cap are also useful means of catching the menstrual flow. Like the sponge, they can be rinsed and used again immediately. The diaphragm holds more than a sponge or tampon. A little lubricating jelly can ease insertion. You will learn from experience when it is full. If left in for too long it will simply overflow.

Not all methods of handling the menstrual flow employ catching or absorbing it. A number of women who choose not to support tampon companies also refuse to hide the fact of our menstruation. One such woman allows the blood to flow naturally, dabbing it with a tissue if necessary. This revelation led me to a dream, which I will recount here.

I am dressed in a long flowing skirt which floats and swirls about me as I move. The material is light, nearly weightless, imposing no burdens or restrictions to my movements. Vibrant hues of crimson, ruby, rose, and lavender color the skirt; moons and flowers are embroidered elaborately upon the fabric. It is a menstrual skirt.

The blood from my womb flows unhindered, spilling onto the earth below me. I go about the work and play of my day. A number of other women, similarly garbed, are identifiable as those celebrating the Blood. The women leave trails of life-blood as reminders of our power, our fertility, our beauty.

Resources

Federation of Feminist Women's Health Centers. *A New View of a Woman's Body: A Fully Illustrated Guide.* New York: Simon & Schuster, 1981.

The Boston Women's Health Book Collective. *The New Our Bodies Ourselves: A Book By and For Women.* New York: Simon & Schuster, 1984.



HARDCOVER & PAPERBACK • BEST SELLERS • CHILDREN'S BOOKS • FICTION & NON FICTION
MYSTERY • SCI-FI • LITERATURE • POETRY • BIOGRAPHY • HISTORY • POLITICS • PSYCHOLOGY
WOMEN'S STUDIES • MUSIC • ART & ARCHITECTURE • PHOTOGRAPHY • REFERENCE • MAPS &

BROADSIDE BOOKS HOP

TRAVEL • FOREIGN LANGUAGE TAPES • MAGAZINES & JOURNALS • NATURE & FIELD GUIDES
HUMOR BOOKS • COOKBOOKS • GARDENING • BARGAINS & REMAINDERS • CALENDARS
BOOKS ON CASSETTE • SPECIAL ORDERS • OUT-OF-PRINT SEARCHES • AUTHOR APPEARANCES
247 MAIN STREET • NORTHAMPTON • MASSACHUSETTS • 01060 • 413 586-4235



KATE ALBRECHT

MASSAGE THERAPY

CALL (413) 774-7663

CERTIFIED LICENSED

PSYCHOTHERAPY FOR WOMEN

413-323-5938

Mary Elizabeth Wexford, Psy.D.
CLINICAL PSYCHOLOGIST

NORTHAMPTON / AMHERST AREA

1/2 PRICE
on your
Birthday
Special

Deliah Rosel
MASSAGE THERAPY

16 Center Street
Northampton, MA 01060

(413) 586-5071
by appointment



CHECKERED INN
CAPE COD VACATION FOR WOMEN
GUEST ROOMS & APARTMENTS
FREE PARKING • COFFEE
COMMON ROOM W/FIREPLACE, PIANO & TV
• • • • • Surfer's Delight • • • • •
• • • • • One Block to Bay • • • • •

OPEN YEAR ROUND
25 Winthrop St., Provincetown, MA 02657
(617) 487-9029

POETRY

Gemini

I saw you;
I knew you.
A golden goddess
forever bowed
frozen and fixed in time,
encased in brass-skin
burnished to a luster,
worthy only of Isis
daughter of Ra.

Now,
seated on my hearth
your back curved
sloping toward bowed head,
a mass of rippling hair
cascades
covering the bent knee
you encircle with your arms.
Highlights caress
the slope of your neck
length of an arm
curve of a hip
moving upward a thigh.
Your face is veiled in shadows
I've no desire to lift.
the auras surrounding you
carry reflections of my moods
echoes from my heart.

Sister to my thwarted dreams--
when beaten down
blotted out
eyes sunken into pools of defeat
I draw solace from you--
bowed in resignation.
Invincible--
head down
back braced
unyielding--
I draw on your strength.

Silent
constant
you mirror my soul;
capture
reflect
the triumphs and tears.

Pamela McKinney Patterson
San Antonio, TX

Another Rose

I

You carried her in whispers
bleeding in secret afraid of loss
a daughter conceived before the vows.
You labored long and did not forget.

He left nights
talking to empty shot glasses
in a dark room with familiar strangers.
Grasping wet handkerchiefs
you dreamed for her.
She became your missing journey.

She played the piano.
You saw your hands touch the keys.
She carried A's home
tiny presents on yellow cards.

You wore the old dress
one more summer
because she needed.
You gave and reminded her
of what you'd given up.
In return you only wanted roses.

II

She carried your gifts on her shoulders
playing the piano with twisted fingers.
Wishing for a push on the swings
a race to win
she sat beside you on the porch.

Waking at night
feeling the boulder crushing her chest
she knew it was all her fault.
In the darkness she discovered
one more perfection.
In the morning
she gave you another rose.

Georgeann Eskievich Rettberg
Pittsburgh, PA

On The Hillside

She is afraid.
Waiting for her husband
a year gone to America
her stomach swells
and in the morning she vomits.

She remembers whiskey laughter
opening to a familiar stranger
now gone.

She lifts heavy barrels
sits in scalding water
eats roots given by Baba Zenko
but the tiny heartbeat is persistent as
death

Praying for blood
she keeps a sharpened stick by her bed
falls asleep clutching it.

Like a haltered ox, she works the fields
grasping ripped out weeds in her fists.
Her long loose dress drags in the dust.

At night dreaming of muffled screams
she hears the clawing
of an unwanted animal.
In the morning she digs a hole
on the hillside.

Daily she pauses at the cellar steps
in the final month
throwing herself down the wooden planks.
In the cold alone darkness
she curses out a son.

She buries him in the shallow
grave along with the pointed stick
covered with blood.
She is afraid.

Georgeann Eskievich Rettberg
Pittsburgh, PA

616



DANCE BAR

THE AREAS ONLY BAR CATERING
TO WOMEN AND THEIR FRIENDS

"Thursday Nite Club" featuring Erica
Wheeler and Open Mike "soon to be
celebrities"...munchies...cozy fireplace
...winter warmers...

Friday and Saturday nights feature the
talents of La Mix DJ's Mary V. and Faye.
Friday nights at 9pm...Saturday night ??
Faye Time!!!!

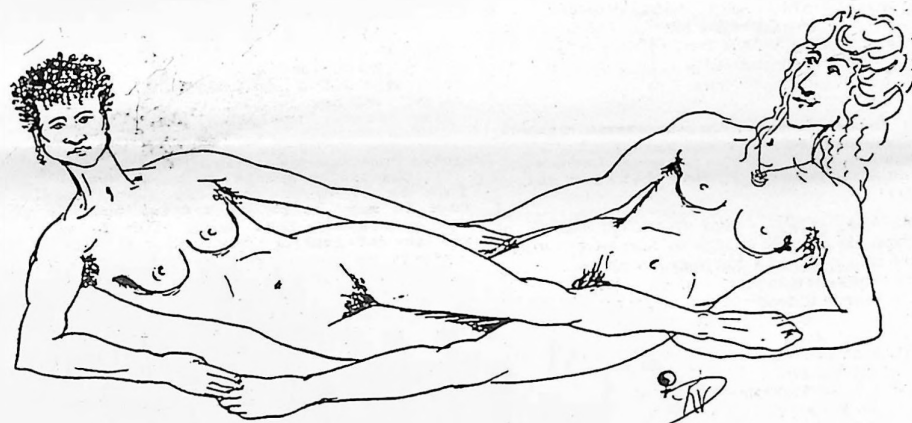
Sundays we have an on-going pool tourna-
ment...starts promptly at 7pm--cash
prize awarded nightly--\$2.00 entry fee
...complimentary pizza...fun time for all.

Open Thursday, Friday, Saturday,
and Sunday at 6pm

Available for private parties

Positive ID Required

616 So. Amherst Road, South Hadley, MA
Located on route 116 between Amherst and Mt. Holyoke Colleges
413-534-7720



LOVE NOTES

"I gasp for you with an impatience that
is not to be imagined by any soul wound
up to a less concern in friendship than
yours is, and therefore I cannot hope to
make others sensible of my vast desires
to enjoy you."

- Katherine Philips to a female friend,
1658

"I love you with a love surpassing that
of friendship. I go down on my knees to
embrace you with all my heart."

- Mme de Stael to Juliette Recamier,
late 18th century.

"I hope for you so much and feel so
eager for you, feel that I cannot wait,
feel that now I must have you - that the
expectation once more to see your face
again, makes me feel hot and feverish,
and my heart beats so fast - I go to
sleep at night, and the first thing I
know, I am sitting there wide awake..."

- Emily Dickinson to Sue Gilbert, 1852

"I love you my darling, more than I can
express, more than I am conscious of
myself."

- Geraldine Jewsbury to Jane Welsh
Carlyle, 1841

"Thou art my bit of sun that warms me,
while everywhere else frost falls upon
me."

- Caroline von Gunderode to Bettine von
Arnim, 1805-1806

"Believe me, you are the person in the
world I have most truly loved."

- Mme de Lafayette to Mme de Sevigne,
1691

"Nobody ever was so entirely, so
faithfully yours...I put in your lovers,
for I don't allow it possible for a man
to be so sincere as I am."

- Mary Pierrepont to Anne Wortley, 1709

ROBIN, How many "I love you's" can I
write with thirteen words? Millions!
Martha

JANET, my one and only sister: To sum it
up, I love you! Laura

KAMA--No saccharine-sweet Hallmarks.
synthetic sentiments, Hershey kisses...
Love, like fresh lavender, laughing with
the moon.

KIM--Enjoying our growing friendship, my
caring for you deepens each day.
Jeanne

WHEELS, I HEART YOU. --Taco Villa

SWEETIE PIE--this spring together...with
you...mmm, every moment together...with
love, your loving woman-loving woman
lover loving you. Robin

JEANNE--I remember what I felt inside
the moment I first saw you. I knew I
wanted us to be together forever...
Maliheh

CHRIS--I love you more than Princess
Steph, more than Stevie Nicks. Juana

MALIEH, Sweet Pea Nut. The ring is
beautiful... I bare my soul, you fill my
heart. I open to the passion, you melt
me. Jeanne

ANNOUNCEMENTS

ARE YOU ELIGIBLE FOR WIC?

The Women, Infants, and Children Program is a federally funded supplemental food program for women, infants, and children, administered in Massachusetts by the Department of Public Health (DPH). WIC provides healthy foods and nutrition education to low and moderate income families. Through the WIC Program, qualifying pregnant, postpartum, and breastfeeding women, and infants and children under five receive vouchers for the full cost of certain foods that are important to growth and development. Those foods include milk, cheese, 100% fruit juice, iron fortified cereal, eggs, peanutbutter, dried beans, infant formula, and infant cereal. In addition to specific food packages tailored to participants' individual needs, those on the program receive regular nutrition counseling to encourage changes in eating, food preparation, and shopping habits that promote good health.

Unlike most government assistance programs, WIC also serves many moderate income families, with income eligibility formulas based on the size of the family and gross household income. Income guidelines for eligibility are found below.

The Hampshire County WIC Program has five sites in Hampshire County for the convenience of its participants. They are located in Amherst, Easthampton, Northampton, Huntington, and South Hadley. If you think you or someone you know might be eligible, you can begin the enrollment process by calling the Hampshire County WIC office at 584-3591.

WIC PROGRAM INCOME ELIGIBILITY

JULY 1, 1987 - JUNE 30, 1988

HOUSEHOLD SIZE	YEARLY	MONTHLY	WEEKLY
1	10,175	848	196
2	13,690	1,141	264
3	17,205	1,434	331
4	20,720	1,727	399
5	24,235	2,020	467
6	27,750	2,313	534
7	31,265	2,606	602
8	34,780	2,899	669
EACH ADD. HOUSEHOLD MEMBER	3,515	293	68

TAX ASSISTANCE FOR SENIOR CITIZENS

Free Income Tax Assistance will be available in Senior Centers and in City and Town Halls throughout the tax season, starting in February. The TAX COUNSELLING FOR THE ELDERLY program, sponsored jointly by the AMERICAN ASSOCIATION OF RETIRED PERSONS and the INTERNAL REVENUE SERVICE and the MASSACHUSETTS DEPARTMENT OF REVENUE, will operate counseling desks throughout the months of February and March and up to April 15, 1988. Citizens 60 years of age and older may call and make an appointment at any Senior Center in the area. Service in City and Town Halls is a walk in service and is available to persons of all ages.

The program is designed to include preparation of Federal and State Income Taxes, checking returns prepared by the taxpayer and answering tax related questions. The volunteer tax counselors, most of whom are business and profes-

Necessities/Necesidades, a community organization working with battered women, is looking for volunteers from the community who would be willing to provide a safe-home for women escaping abuse. Safe-homes offer women refuge from violence for 1-4 nights. If you are willing to offer your home as a safe-home, call Necessities/Necesidades at 586-1125.

HELP END VIOLENCE AGAINST WOMEN

Necessities/Necesidades needs volunteers! Dependable, creative women to staff a 24-hour hotline for battered women and their children in Hampshire County. Volunteers do crisis intervention counseling and advocacy with women who are, or have been, abused. Volunteer training is scheduled for the end of February. If you are interested in joining the efforts to end violence against women in our community, call Necessities/Necesidades at (413) 586-1125.

SERVICES FOR YOUNG LESBIANS AND GAYS

Are you 13-20 and gay, lesbian, bisexual, or questioning? Come to Lifeline Institute's free drop-in support group meeting each Monday from 4:00 - 5:15 PM. Call our teen hotline Tuesdays from 4-6 PM to get location of the group, other resources, or just to talk to someone who cares. All of our programs are strictly confidential. (413) 253-2822.

LIFELINE LOOKING FOR VOLUNTEERS

Lifeline Institute, A non-profit organization providing educational and therapeutic services to the gay, lesbian, and bisexual communities, is looking for volunteers to lend support to lesbian, gay, and bisexual teens. Only a 2-4 hour/month commitment is necessary, and we will train. Please call the lifeline Institute at 253-2822.



HAVE YOU BEEN PHYSICALLY OR EMOTIONALLY ABUSED BY THE PERSON YOU LIVE WITH?

Necessities/Necesidades, A Hampshire County organization for battered women, is offering a support group for women who have experienced emotional or physical abuse. This group will enable women to talk to others who are survivors of abuse in a supportive environment. It will be a place to discuss feelings, fears, and to support each other for making changes. The next fifteen week program will begin the evening of February 10, 1988. Women who are interested should contact Shelly Johnson or Aline Flower, Mon-Fri/9-5 at 586-1125.

WOMEN'S STUDIES SUMMER PROGRAM ON GREEK ISLAND

For the sixth year Greece will be the location for The International Women's Studies Institute program of study and travel based in the picturesque town of Molyvos on the island of Lesbos (Mytilini) in the Aegean. The Institute in Greece will take place from June 27 through July 20, 1988. The cost of attending the Institute is \$1,900, not including round-trip air fare. Included in the price is housing, daily academic programs, and group travel in Greece and Turkey.

The program will begin with three days in Athens visiting the Acropolis, the National Museum, and the archeological site of Eleusis. Students will meet with Greek women's organizations to learn about the status of the movement for women's equality in Greece. The following three weeks, based on Lesbos, will involve the study of women's spirituality and women in the ancient world, poetry workshops, and speakers on social and political issues

CALL FOR PAPERS

The Committee on the Status of Women of the Association for Education in Journalism and Mass Communication (AEJMC) seeks research papers for the AEJMC Conference in Portland, Oregon, July 2-5, 1988. We seek feminist scholarship on issues related to gender and communication. Papers may vary considerably to include critical, historical, legal, semiotic, ethnographic, or social scientific approaches. We especially encourage papers that explicitly indicate a feminist stance, political and/or theoretical. Send full papers, postmarked by March 1, 1988, to Leslie Steeves, School of Journalism, University of Oregon, Eugene, OR 97403. For more information call (503) 686-3743 or 686-3739.

for women in modern Greece. Also included in the program is a three-day tour of Western Turkey with visits to Izmir and archeological sites at Ephesus and Pergamon. There will be excursions across Lesbos to visit the mountain craft village of Agiosos, the capital city of Mytilini and its museums, the birthplace of the poet Sappho at Eressos, and an ancient temple to Aphrodite. The Institute's courses are taught by an international faculty. Graduate and undergraduate credit is available.

Participants will stay in rooms provided by the residents of the island. The Institute, with the help of a Women in Community class, encourages participants to build their own community as well as share in village life during their stay.

For further information, please contact: International Women's Studies Institute, 4230 Grant Avenue, Box 601, San Francisco, CA 94133. Telephone: (415) 931-6973.

happenings at everywoman's center

EW: A COMMUNITY RESOURCE

The Resource and Referral Program at Everywoman's Center offers a wide range of information and referral services for University and Community Women. If you want information about women's services in the area: need a medical, legal, or support group referral; or are looking for housing or a job; the Resource Referral Program can help. The program also has self-help resource files and books on many topics of concern to women, and a large lending library. University and community women are welcome to call 545-0883, or drop by Wilder Hall on the UMass campus. Everywoman's Center is open Monday through Friday from 9 to 4, and Wednesdays from noon to 7.

WOMEN HELPING WOMEN

The Resource/Referral program of Everywoman's Center is looking for community volunteers and student interns to staff the Resource Room for the Spring. Community and University women are invited to apply. Volunteers and interns provide information about area services and events to women calling in or dropping by the Center, make medical and legal referrals, and update and maintain resource and referral information on many topics of concern to women. Orientation and on-going training is provided. For more information, a job description, and an application form, contact Sandy Mandel, Resource/Referral Coordinator, Everywoman's Center, Wilder Hall, UMass, Amherst, MA., 01003, or call (413) 545-0883.

WOMEN'S WORK

Every day women are beaten, raped, harassed, and sexually mistreated both by those whom they know and by strangers. The counselor/advocate program is a diverse group of women who are concerned with these problems and who want to act on their concerns. We invite you to join us in our community service by working either directly with victims or with the community. Prior training or experience is not required. Free training is provided and college credit may be available. Third World women are encouraged to apply. Deadline for applications for Spring training is February 11, 1988. For more information please call the counselor/advocate program at 545-3474.

EDUCATING ABOUT VIOLENCE AGAINST WOMEN

The Educator/Advocates are a group of trained and qualified volunteers who design and implement educational activities, and organize and promote events that will raise community awareness and community action around issues of violence against women. We are looking for dedicated volunteers. Community women and students are encouraged to apply. Free training is provided. Academic credit and/or letters of reference may be available. Interested individuals may obtain information and application forms at the Everywoman's Center, located at Nelson House/UMass, or by calling 545-3474.

ABORTION SUPPORT GROUP

The Educator/Advocate Program is offering a safe space for women to discuss their experiences with abortion. We support a woman's right to choose. The group will be meeting beginning March 9 and meeting for 8 weeks on Wednesday evenings from 5:30 to 7 PM. The group is free and open to all women. To preregister or for more information, call the Educator/Advocate Program at 545-3474 or the Resource/Referral Program at 545-0883.

WOMEN IN THE TRADES

The Resource/Referral Program of Everywoman's Center is updating its list of women who work in the trades. If you are an electrician, plumber, mechanic, carpenter, or any other type of tradeswoman and would like to be a resource contact person, please let us know. Contact Sandy Mandel, Resource/Referral Coordinator, Everywoman's Center, Wilder Hall, UMass, Amherst, MA 01003, or call (413) 545-0883.

WOMEN IN THE TRADES SUPPORT GROUP

A support group for Women in the Trades will begin at Everywoman's Center, Wilder Hall, UMass, Amherst, on Monday, February 1. The group will meet Mondays, from 5:45 to 7:45 PM, February 1 through March 28. It is free and open to all women working in or considering the trades or other non-traditional occupations. The group, facilitated by a tradeswoman, will offer general support and an opportunity for networking. To register, call the Everywoman's Center at 545-0883.

MARY T. BREWER, OVERALL COORDINATOR, WESTERN MASSACHUSETTS

13 Ranch Avenue, Easthampton, Ma. 01027 Tel. (413) 527 2468

AMHERST SENIOR CENTER	BANGS COMMUNITY CENTER	THURSDAYS	9 AM to 2 PM
BELCHERTOWN SENIOR CENTER	CONGREGATIONAL CHURCH HALL	THURSDAYS	9 AM to 12 Noon
EASTHAMPTON SENIOR CENTER	COMMUNITY CENTER	WEDNESDAYS	9 AM to 12 Noon
GRANBY SENIOR CENTER	ALDRICH HALL	WEDNESDAYS	9 AM to 12 Noon
HADLEY COUNCIL ON AGING	HADLEY TOWN HALL	MONDAY	9 AM to 12 Noon
NORTHAMPTON SENIOR CENTER	MEMORIAL HALL	WEDNESDAYS	9 AM to 12 Noon
SOUTH HADLEY SENIOR CENTER	45 DAYTON STREET	TUESDAYS & THURSDAYS	9 AM to 12 Noon
WARE SENIOR CENTER	13 CHURCH STREET	MONDAYS	9 AM to 12 Noon
WILLIAMSBURG SENIOR CENTER	HAYDENVILLE SCHOOL	THURSDAYS	9 AM to 12 Noon

PLEASANT JOURNEY

The Alternative in the Valley

The Best Selection of Toyotas Around

Corner of Pleasant and Cong St.

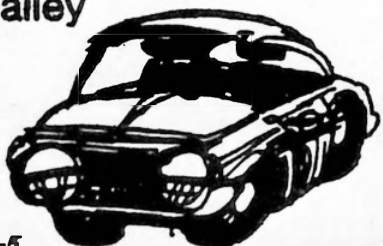
Northampton, Ma.

(413) 586-8150

(Bob, John and Mark)

Monday through Friday 9-6

Saturday 10-5



CALENDAR

February 8

OPEN HOUSE: We invite you to celebrate the debut of the first issue of the 1988 Valley Women's Voice at our Open House, 11 AM-2 PM. Meet the women who brought the VWV back. Find out how you can contribute. Refreshments will be served. We're located at 321 Student Union building (next to Earthfoods), University of Massachusetts, Amherst. Wheelchair accessible. For more information, call (413) 545-2436.

February 9

SUPPORT GROUP: P-FLAG, Pioneer Valley support group for parents, relatives, and friends of lesbians and gays meets at 7:30 PM in the Grace Episcopal Church Parish Hall, Spring Street, Amherst. Open to the public; all concerned persons are welcome. For further information, call 532-4883.

February 10

MEETING: NOW, the National Organization for Women, will hold a meeting in Wright Hall, Smith College, at 7:30 PM. NOW is in the process of organizing a Northampton chapter. Call 586-8796 for more information.

OPEN HOUSE: Necessities/Necesidades, an organization working with physically and/or emotionally abused women, announces an Evening of Introduction to Necessities/Necesidades. Women wanting to know more about our services (24-

hour hotline, shelter, legal and welfare advocacy, housing and child advocacy, peer support counseling, and support groups) and volunteer program should come to the Hilltown Community Development Center in Chesterfield Center--behind the general store-- at 7:30 PM.

February 10 - March 6

PLAY: StageWest presents "The Road to Mecca" by Athol Fugard. This performance is a moving drama of an aging free spirit, Helen, fighting to preserve her rights of individual expression and independence. It is set in the remote Karoo region of South Africa. For ticket information, contact StageWest, Box Office, One Columbus Center, Springfield, MA 01103. (413) 781-2340.

February 12

CONCERT: The Washington Sisters will perform at the Northampton Center for the Arts, 8 PM. A dance follows. Don't miss this sure-to-be-dynamic event! Sponsored by New Moon Productions. For ticket information, call 586-8718.

February 14

CONCERT: A special Valentine's Day Concert with Judy Polan, the Valley's reigning folk queen, at the Iron Horse Cafe, 7 PM. Tickets are \$6 in advance.

February 19-20

CONFERENCE: "The Legacy of the Vietnam War," 3-day conference sponsored by P.A.W.S.S. to examine the ways that the Vietnam War has affected foreign policy and military strategy, its impact on literature, the media and activism, and the experience of Vietnam veterans. There will be six panels and one plenary session, as well as readings by poets who are veterans of the war. Speakers include Alexander Cockburn, Dave Dellinger, Maud DeVictor, Gloria Emerson, Richard Falk, and others. Everyone welcome-- no registration, free admission. Call Lois Ahrens, 549-4600, extension 519, for schedule.

February 24

SEMINAR: The third in a series of six public educational seminars on "Gayness, Oppression, and Homophobia" will be held at Springfield College. The series is designed to provide the opportunity to learn about oppression in the form of homophobia and to become informed about gay and lesbian lives. Knowledgeable panelists, visual presentations, and relevant writings are the information sources. The location is Locklin Hall, room 232 or 233, starting at 7 PM. Lighted parking available. Inquiries should be directed to Professor James E. Genasci, Box 1721, Springfield College, Springfield, MA 01109. (413) 788-3221.

Women's Directory

The Valley Women's Voice is compiling a listing of resources available to women in the Pioneer Valley and beyond. The Directory will be printed each month. All listings are free.

Among the category headings to appear are:

Aid for Women in Crisis	Housing Advocacy
AIDS Information	Legal Advocacy
Broadcasts	Lesbian Resources
Bookstores	Publications
Counseling	Support Groups
Entertainment	Women's Centers
Health	

Suggestions for additional category headings welcome.

To be listed in the Women's Directory, send the name, address, and phone number of your organization along with a brief description (2 or 3 sentences) of the services you offer. Listings will be edited to fit size constraints. Send yours now: don't let your organization be left out of this guide to women's resources.

Valley Women's Voice, 321 Student Union Building, University of Massachusetts, Amherst, MA 01003. (413) 545-2436.

CLASSIFIEDS

PERSONAL CARE ATTENDANT/COMPANION

Looking for a gentle, sensitive woman to care for and be a companion to an elderly woman with Alzheimer's disease in her home. 15-30 hours, 1 or 2 weekends a month. For more info, call (413) 253-7568.

Therapeutic Massage for Women, Beth Holt, Licensed. By appointment (413) 584-9016.

Welcome to the VWV classifieds. This is the start of something new and great. Please join in by sending us your ad, making up your own category heading.

Please print or type neatly.

Category heading:

Number of words: _____ Month to run: _____

\$2 for 13 words, \$.25 for each additional word.

Payment enclosed: \$ _____

We cannot run your ad without this information, which will remain strictly confidential.

Name: _____

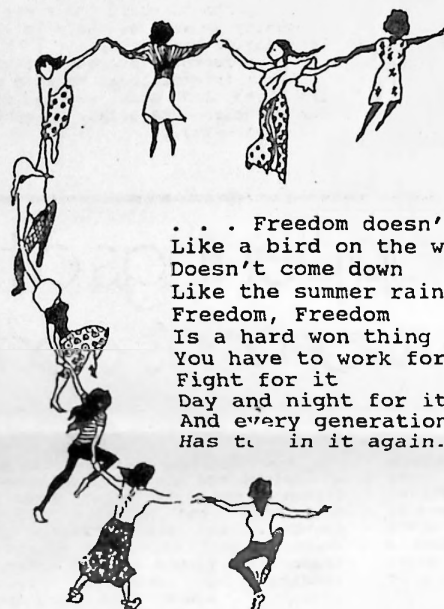
Address: _____

City, state: _____

Zip: _____

Phone: _____

DEADLINE: The 22nd of every month. We do not accept classifieds over the phone. Payment (Check, cash, or money order) must accompany ad. We reserve the right to edit or reject any ad.



... Freedom doesn't come
Like a bird on the wing
Doesn't come down
Like the summer rain
Freedom, Freedom
Is a hard won thing
You have to work for it
Fight for it
Day and night for it
And every generation
Has to win it again.



HAPPY GROUNDHOG DAY!

HAPPY VALENTINE'S DAY!

BLESSED CANDELMAS!

VALLEY WOMEN'S VOICE

OPEN HOUSE

UNITY IN DIVERSITY

We're striving to become a

MULTICULTURAL FEMINIST JOURNAL

SISTERS:

WE INVITE YOU TO CELEBRATE THE DEBUT OF THE FIRST 1988 ISSUE WITH US... MONDAY, FEBRUARY 8, 11am-2pm IN THE VALLEY WOMEN'S VOICE OFFICE 321 STUDENT UNION BLDG. University of Massachusetts

Herrell's

Made fresh on the premises - never pre-packaged!

ICE CREAM

580-9700

Thomas Marketplace Old South St. Entrance Northampton

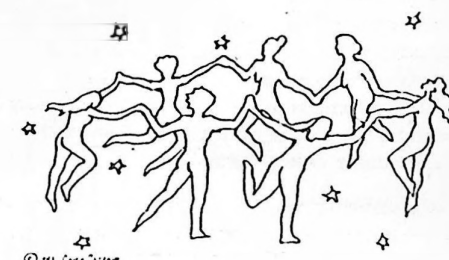
COMMONWEALTH ACUPUNCTURE

NANCY GROSSMAN, Reg. Ac.

Acupuncture, Acupressure

150 Fearing Street #23, Amherst, MA 01002

413/549-5855



Sarah Dreher, Ph.D. • Elisabeth Brook, M.Ed.

Feminist therapists, serving individual women and lesbian couples.

Eclectic. Sliding Scale. Insurance accepted.

affordable

21 Valley View Dr., Amherst, 256-8397



Food for Thought Books

• non-profit • a worker's collective •

• Women's Studies • Lesbian & Gay • Social Change •
• Multi-cultural Politics • Fiction • Children's Books •
• Records & Tapes • T-Shirts • Cards •

67 N. Pleasant St.
Amherst, MA. 01002

Telephone:
(413) 253-5332